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C. F. Gurtz

The Religion of the Child and Other Essays

An Inquiry into the Fundamental Errors of Modern Religious Pedagogy and Their Correction

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1. The Religion of the Child.

The religious pedagogy of Modernism, with that calm assumption of infallibility that characterizes its exploits in general and its experiments in the field of religion in particular, has made the theory of evolution the basic conception of its position. It believes that man, according to body and soul, is the product of the rather vague process known as evolution, that all his faculties, intellect, emotion, and will, are the result of the activity of forces in some way resident in nature, the exact scope and functions of which are as yet not clearly understood. Says Will Irwin (*They Believe*, p. 85): "I suppose that no scientific man of any standing doubts nowadays that the evolutionary theory best explains creation. But the cause for evolution? One by one, natural selection, mutations, heredity of acquired characteristics, have lost standing with biologists as the central explanation. That this majestic procession from lower to higher forms happened they feel certain; what caused it to happen is much more of a mystery to-day than when Darwin announced his confident theory." If we were here engaged in refuting unsupported statements, it would be an easy matter to expose the fallacy of the unfortunate claims made above; but our interest is merely in showing that such

Modernistic evolution is basic in every department of human knowledge and activity, including that of religion. That this is true in general appears also from a statement made by Rohrbaugh (*Religious Philosophy,* p. 75): "It is when we place spirit at the bottom of the whole evolutionary process that evolution becomes more reasonable and complete; and a satisfactory explanation of its inner working is given, for we have thus introduced the possibility of a vitalistic, knowing quality." It may be remarked in passing that both Irwin and Rohrbaugh, together with scores of others, are unwittingly conceding the inadequacy of the theory of evolution when they assume the existence of God, of spirit, or of some other vital principle behind the forces which are said to be in the process of evolution. But our interest at this point is merely to show that modern religious pedagogy makes the theory of evolution a basic factor in attempting to offer a working plan in religious education. In this connection it may be stated therefore that the fallacy of premises renders the syllogism invalid and places the entire argument under suspicion. But let us proceed to investigate the situation as presented by leading writers of the modern school.

They speak of religion. But *what is religion?* What is their own definition of the term? What significance do they associate with it? — Let us begin with more or less incidental definitions, in-

cluding such as are manifestly not intended to be exhaustive. Says Herbert Adams Gibbons (*They Believe,* p. 25): "Is not religion essentially the will to right living?" That the Freudians have had followers in America was to be expected, but that some of these erotogenesists would actually make the sex instinct the basic factor in religion is almost beyond belief. Yet Theodore Schroeder says: "All religion in its beginning is a mere misinterpretation of sex ecstasy, and the religion of to-day is only the essentially unchanged evolutionary product of psychosexual perversion." And Walter S. Swisher is even bolder in his assertion, since he connects even Christianity with this same root: "The law upon which Jesus founded his Gospel, love of God and fellow-man, appears late in man's religious development and then as the logical and natural outgrowth of primitive sex-love." (Both quotations from Jordan, *A Short Psychology of Religion,* p. 32.)

On a somewhat higher plane is a second group of definitions, such as evidently show a sympathetic study of the situation and an attempt to find a scientific solution. Thus we find D. Miall Edwards stating (*The Philosophy of Religion,* pp. 11. 12): "Religion claims to be more than one fact among many, more than one kind of experience side by side with other kinds on the same plane. The religious consciousness, at least in its advanced stages, claims to be in an intimate sense

en rapport with the ultimate nature of things. By this we do not mean that religious experience is nothing more than an intellectual attitude to reality or a theory of the universe. Oftentimes, indeed, it is intellectual only in a very secondary and subordinate sense. Doubtless feeling lies nearer than thought to the living center of religious consciousness. Nevertheless religion always *implies* an interpretation of the nature of reality; it involves an interpretation of the meaning of the universe in terms of its value for human life. . . . Religion is man's reaction to the totality of things as he apprehends it, but that very reaction implies an apprehension. It is a way of life rather than a theory, but a way of life which by implication contains or at least suggests a theory." So the author does not confine the realm of religion to that of the emotions, although he does not seem to realize the rôle of understanding in the religious life of the individual. Hoeffding writes (*Philosophy of Religion,* p. 1) : "The word *religion* stands, in the main, for a psychical state in which feeling and need, fear and hope, enthusiasm and surrender, play a greater part than do meditation and inquiry and in which intuition and imagination have the mastery over investigation and reflection." Here also the emotions are considered the chief factor. Wright, on the other hand, emphasizes the objective side of religion more strongly when he writes (*A Student's Philosophy of Re-*

ligion, p. 47): "Religion is the endeavor to secure the conservation of socially recognized values through specific actions, that are believed to evoke some agency different from the ordinary ego of the individual or from other merely human beings and that imply a feeling of dependence upon this agency."

We have still other definitions and descriptions of religion which are evidently more in keeping with the subject as we are bound to regard it, more serious, being based upon an honest effort to reach a sound basis of understanding without severing the historical connection with the past. The following statement is taken from Binder (*Religion as Man's Completion,* p. 36): "Religion means a search for completion through powers with whom man cannot deal by ordinary means. At its lowest it is merely an attempt to secure physical comforts and avoid destruction; at its highest it is a desire to come into full harmony with the ultimate cause of all things, intellectually, emotionally, and volitionally." Max Mueller writes (*Introduction to the Science of Religion,* p. 13): "Religion is a mental faculty or disposition which, independent of — nay, in spite of — sense and reason, enables men to apprehend the Infinite under different names and under varying disguises." G. J. Romanes says (*Thoughts on Religion,* p. 41): "Religion is a department of thought having for its object a self-conscious and intelligent Being."

Professor James offers this definition (*Varieties of Religious Experience,* p. 31): "Religion . . . shall mean for us the feelings, acts, and experiences of individual men in their solitude so far as they apprehend themselves to stand in relation to whatever they may consider the divine." Galloway states (*The Philosophy of Religion,* p. 57 f.): "In every form of religion, man seeks to establish a helpful relationship between himself and higher powers. The impulse to form this relationship and to secure satisfaction through it proceeded from a felt need and this need must have been latent in human nature, only requiring stimuli from the environment to quicken it to utterance." Ormond comes nearer to the truth when he writes (*Philosophy of Religion,* p. 3): "The primary source of religious truth is to be found in an original consciousness, which is inseparable from man's self-consciousness and is, in fact, an integral part of it." Sabatier offers the following summary (*Outlines of a Philosophy of Religion,* p. 27 f., under "Psychological Origin"): "We shall now be able to define the essence of religion. It is a commerce, a conscious and willed relation into which the soul in distress enters with the mysterious power on which it feels that it and its destiny depend. This commerce with God is realized by prayer. Prayer is religion in act, that is to say, real religion. It is prayer which distinguishes religious phenomena from all those which resemble

them or lie near to them, from the moral sense, for instance, or esthetic feeling. If religion is a practical need, the response to it can only be a practical action. No theory would suffice. Religion is nothing if it is not the vital act by which the whole spirit seeks to save itself by attaching itself to its principle. This act is prayer, by which I mean, not an empty utterance of words, not the repetition of certain sacred formulas, but the movement of the soul putting itself into personal relation and contact with the mysterious power whose presence it feels before it is able to give it a name. Where this inward prayer is wanting, there is no religion; on the other hand, wherever this prayer springs up in the soul and moves it, even in the absence of all form and doctrine clearly defined, there is true religion, living piety." This bears the stamp of Reformed mysticism, also by its obvious insistence upon prayer as a means of grace.

To the definitions and descriptions here presented we could add scores of others, from treatises on the psychology of religion as well as from the increasing number of books on comparative religion, many of which have tried to formulate a working definition, which would cover every possible expression of the religious feeling, no matter where found. But in the great majority of these treatises a strange trend is clearly discernible, the tendency of a social movement, as Hocking states (*The Meaning of God in Human Experience,*

p. 20), toward a progressive substitution of art for religion; for, as he asserts: "Religion, as a separate object of attention, is an exhausted parent, cherished in her decay through some sentiment of recognizance by the arts she has nourished — the receiver, but no longer the giver of life." With such a view frankly stated and just as boldly defended, there seems to be little hope for the survival of true religion.

But before we agree to such a pessimistic view, let us ask next: *Whence is the religion* which is still acknowledged by the various modern writers? Wherein did and does it originate? This is, in some respects, the crux of the whole discussion. For, very naturally, the answer will differ widely with the conception of religion held by the individual scholar. If he believes that religion is the result of an evolutionary process, he will hold some sort of subjective view, while the believer in an objective revelation will have an essentially different explanation.

The great majority of present-day religious educationists belong to the former group; in fact, they have practically placed their stamp on both methods and courses of study in use at the present time. According to Wright the lowest stage of religion is the belief in *mana,* which seems to imply, in the object concerned, an impersonal agency, force, or influence and in the worshiper a feeling of dread, of fear, of reverence, of awe. *Mana* is

thus present in the atmosphere of life; it attaches itself to persons or things, and it is manifested by results which can be ascribed only to its operation. This seems to be the notion which is associated with the *Shen* of the Chinese, a rather impersonal force or influence connected with some object or person. After that follows, sometimes connected with such fear and dread, the religious belief known as animism, or spiritism, then polytheism, then monolatry, then monotheism. (Cp. Galloway, *op. cit.*, p. 242.) The origin of religion, then, as Jordan shows (*op. cit.*, p. 30), is to be sought in the instinct of self-preservation, with its accompanying emotion of *fear*. To this must be added the instinct of curiosity with its emotion of wonder and finally the instinct of negative self-feeling, with its accompanying emotion of self-abasement.

But let it be said here, in justice to some of the men working in the field, that a few scholars at least insist upon adding other features in describing the origin and development or the existence of religion. Thus Wilm says (*The Problem of Religion*, p. 29 f.): "I should define it as an emotion based upon a conviction that events are being overruled in view of a supreme and lasting good and an attitude of cooperation with the power in the universe making for this good." And Ormond makes the assertion, practically as the thesis of his book (*op. cit.*, p. 14): "Man is, by virtue of his nature as a self-conscious being, also a religious

being, and his religious consciousness, which has clearly manifested itself in his history, must rest, like all other primary forms of consciousness, on some data that are immediately given and will underlie all deliverances of inference, or faith, or sense of value." While these statements are by no means adequate, they at least present a decided advance over the definitions of religion which associate it exclusively with an alleged evolutionary process.

But *what about the religion of the child,* according to the theories generally accepted, the basis, in fact, of modern religious pedagogy? Jordan writes (*A Short Psychology of Religion,* p. 42 f.): "The important problem is to ascertain the line of development taken by the religious consciousness in the child. We have already seen that the nucleus of such a development begins in a few instincts. In other words, religion begins in the emotions and not in the mind. . . . Religion, for him [the child], is therefore caught and not taught." In further expounding this thought, the author describes three unconscious psychological processes concerning which he asserts that they influence the child's religion. The first is the religious impressions stored up in the unconscious mind. The second is imitation, which he calls a powerful instinctive tendency in the religious life of a child. And the last is imagination, as an effective factor in the religious development of the

child. All this, as will be readily seen, is insisting upon the full application of the evolutionary hypothesis with a vengeance, the menace of the situation being aggravated by an occasional misquotation of Holy Writ.

The instinct which Jordan, with most modern religious educators, places at the head in considering the religious development of the child is *fear*. Of this Rasmussen says (*Child Psychology*, II, p. 23): "As far as the race is concerned, it is generally accepted that its religious evolution had its origin in fear." This is discussed at some length in Edna Dean Baker's book *The Worship of the Little Child*, especially in the chapter entitled "Possibilities for Worship in Child Nature." We read there (p. 19 ff.): "Every child of beginner age possesses in greater or less degree certain inherited impulses, capacities, and tendencies which make some contribution to worship and the development of religion. This equipment is the result of age-long struggle and has been passed from generation to generation since the beginning of life. . . . Some of the native equipment, like fear, needs decided modification if it is to prove useful to the child in the present stage of civilization; all of it needs direction in order that desirable habits and attitudes may eventuate." Among other points made by the author we find those pertaining to curiosity as the trail-blazer to truth, to individualism, and the search after God, imi-

tative and imaginative play, and wonder as factors leading to worship. It is evident that here also we are dealing with a viewpoint which is not in agreement with revealed religion as the only absolute knowledge.

In this connection it should be stated that, while Rasmussen refers to the general acceptance of fear as the origin of religious consciousness, he himself objects to the explanation, quoting with approval a statement of Hoeffding: "There is no reason to believe that it is fear alone which creates gods. Certainly it seems to be the rule for evil things to be worshiped in preference to good; but there remains the possibility that they are worshiped in the hope of influencing them favorably." (Cp. p. 27.) Yet Rasmussen himself declares that gross animism actuates the first expression of religious sentiment on the part of children. (P. 32.) His whole discussion shows that he subscribes fully to the theory of evolution in every stage of a child's development.

But while we thus, on the one hand, meet with false notions concerning the alleged origin of religion in children, we have, on the other hand, a flat denial of the natural sinfulness of children. Betts (*How to Teach Religion,* p. 32 f.) declares: "We no longer insist with the older theologies that a child is completely under the curse of original sin. . . . We believe that he has infinite capacities for good and equally infinite capacities for evil,

either of which may be developed. We know that at the beginning the child is sinless, pure of heart, his life undefiled." Wilson writes (*Child Psychology and Religious Education,* p. 21 ff.): "There are two popular misconceptions of children's religious nature which must be referred to at the outset. One, the conception of childhood's total depravity or, at any rate, of its original sin, has had an honored place in theological thought since the time of St. Augustine; and many parents who have observed the cruelty, wilfulness, greed, and anger of children have been tempted to subscribe to it. . . . The science of evolution and the better understanding of the nature of the early stories of Genesis have delivered man's thought of childhood from this pernicious doctrine. As F. R. Tennant has pointed out: 'The term sin and its derivatives can surely only be applied to the issues of the *will*. . . . We can conclude, then, that in its earliest period the child's life is wholly innocent of actual sin or inborn sinfulness. Its appetites are blind, rather of the nature of wants than of conscious desires; action is not purposive, even when adaptive, but simply an automatic response to stimulus and therefore non-moral. . . . Without law there is no sin, only ignorance. In other words, sin becomes first a possibility when the child has acquired moral personality.' " In this same connection the author also writes: "One great characteristic of the re-

ligion of children, which is now recognized on all sides and which can hardly be seriously controverted, is its affinity with primitive religion. This is known as 'the recapitulation theory'; the child repeats in general outline the history of the race. In turn he is savage, barbarian, and civilized human being." Later in the same book, Miss Wilson sums up her ideas of the state of the child at birth: "At birth, of course, the child has no more an innate idea of morality than he has an innate idea of any other subject. This does not prove, however, that there is no such thing as the moral instinct, any more than that there is no such thing as the sex-instinct, because it does not immediately make its demands known. What does exist at birth is the raw material of morality, in that the child is born with physical sensations and desires, with a nature and in a society which will make demands upon him that will later conflict with these purely physical instincts. In the first months the child knows pleasure and pain; he cannot know right and wrong, for he is as yet unconscious of these other demands. His physical tendencies are neither moral nor immoral, but morally neutral, full of possibilities of good or evil, which can only be realized by knowledge and by will." This discussion shows, as a matter of fact, that the author does not understand the doctrine of original sin and the difference between unconscious sinfulness and conscious sinning. But

the same is true of the exposition of Soares, in whose case there is the added feature of a total disregard of the absolute truth of the Bible. He writes (*Religious Education,* p. 1 ff.): "Christian education has been very clearly dominated by theological theories of human nature; and they are still seriously complicating much of our church procedure. Certain of them are founded upon the narratives in the opening chapters of the Bible. . . . Here was the material for theological speculation, with the resulting orthodox Christian doctrine of the total depravity of man. The effect of that doctrine upon the interpretation of childhood is inevitable and far-reaching. Forced by the irrefutable logic of their system, men have held that the babe that lies in its mother's arms has a nature utterly corrupt. There is no possibility of good; all its tendencies are toward evil. It is alien from God and under His eternal wrath. . . . It is clear that all these theological theories are unscientific. They are *a priori,* authoritative, based upon Biblical interpretation. While the Biblical story upon which they rest was the outcome of human experience, these theories have made no attempt to check that experience by direct observation of human nature itself. . . . Man has an original tendency to sociality, *i. e.,* to social interaction with his fellows. Morality develops in this interaction. That is to say, a child is born unmoral, just as he is born unpolitical. Morality and im-

morality develop in the social process." One thing at least must be said for the author, namely, that he is perfectly frank in stating his disagreement with the eternal, the absolute truth of the Word of God. The result is, of course, that we know just where to place his whole system of theories. In concluding this paragraph, we may say that Emme and Stevick (*Principles of Religious Education,* p. 46 ff.) try to reconcile the modern views with Scripture, chiefly by denying the clear statements of the Lord concerning the innate corruption of all men, as when the authors insist that the word *flesh* is not to be taken as the equivalent of sin and wickedness. This throws an interesting side-light on the seriousness of the situation.

After this brief summary of modern religious pedagogy we naturally ask: *What is the position of the Bible on these questions?* While we know that the Bible is not a text-book on pedagogy, we hold with all emphasis that every statement in the field of pedagogy found in the Bible is divine truth. To take a different viewpoint would mean to deny the truth of the inspired Word.

The Bible does not for a moment leave us in doubt as to the Lord's judgment in the matter. While it does not ascribe to infants before the age of conscious volition any act of conscious wickedness, it very decidedly states that all children are conceived and born in sin, whence it follows that they are under the judgment of condemnation and

must be regenerated in order to become heirs of the kingdom of God. Ps. 51, 5: "Behold, I was shapen in iniquity, and in sin did my mother conceive me." John 3, 6: "That which is born of the flesh is flesh, and that which is born of the Spirit is spirit." Gen. 8, 21: "The imagination of man's heart is evil from his youth." Eph. 2, 3: "We were by nature the children of wrath, even as others." Cp. Rom. 5, 12. 16; 7, 18; 1 Cor. 2, 14. The Church states the truth when it sings: "Through Adam's fall became corrupt Man's nature and his being." The poison of sinful perversion has permeated both body and soul; his intelligence is darkened, his emotions are sinfully inclined, his will is directed toward that which is evil in the sight of God. Original sin is the whole depravity of the entire human nature, by virtue of which the latter is robbed of its original righteousness and perfection and is inclined to all evil.

This being true according to the Word of God, is there nothing with which we can start in our program of religious education? There is indeed, as the Bible teaches, a small remnant of the knowledge of God. All men have, by nature, the consciousness of the existence of a supernatural Being. It has been amply demonstrated, from the writings of the heathen themselves, that they are able to reach a conception of this supreme Being which causes them to declare that He is a unity, that

He is the Creator of the world, that He is almighty, eternal, omniscient, omnipresent, just, and righteous. Paul writes of the heathen: "That which may be known of God is manifest in them; for God hath showed it unto them, . . . even His eternal power and Godhead." Rom. 1, 19. 20. The same apostle states, in his oration on Mars's Hill: "That they should seek the Lord if haply they might feel after Him and find Him." Acts 17, 27. God wants man to develop the natural knowledge of Him, to find out by experience that all man-made religions are inadequate, John 7, 17, and to search so long until the God of revelation is found. This search is furthermore motivated and controlled by the fact that there is a small remnant of the knowledge of God's holy will in the hearts of all men by nature, "the work of the Law written in their hearts, their conscience also bearing witness, and their thoughts the mean while accusing or else excusing one another." Rom. 2, 15.

But all this is negative, inadequate in character; it may, at best, serve in a preparatory fashion, since it constitutes the religious background of man. Religion as a positive factor comes into the life of men only through the revelation of God in Jesus Christ, the Savior of the world. It is, properly speaking, the belief in, and the acceptanc of, Jesus Christ as the God-man and the Savior of the world, on the basis of the absolute criterion of Holy Writ, and living a life of true

sanctification in agreement with this faith. *Religion,* then, *in its true, in its absolute sense, is knowledge,* no matter how much emotional background there may be present. In describing the religious life of Timothy, Paul writes: "That from a child thou hast *known* the Holy Scriptures." 2 Tim. 3, 15. The Lord's command is: "*Teach* all nations. *Teach* all creatures. *Teaching* them to observe all things." Matt. 28, 18—20; Mark 16, 15. He gives as the distinguishing mark of those who believe in Him: "My sheep *hear* My voice." John 10, 27. Peter's final admonition at the end of his second letter is: "Grow in grace and in the *knowledge* of our Lord and Savior Jesus Christ." And a marvelous description of living religion is that given by Jesus in His sacerdotal prayer: "This is life eternal, that they might *know* Thee the only true God and Jesus Christ, whom Thou hast sent." John 17, 3. Cp. Is. 11, 9; Eph. 1, 18; Phil. 3, 10; 1 John 4, 16; 1 Cor. 1, 21; Luke 1, 77; 1 Cor. 1, 5; Phil. 1, 9. And the practise of true religion is shown in an example adduced by James, chap. 1, 27: "Pure religion and undefiled before God and the Father is this, to visit the fatherless and widows in their afflictions and to keep himself unspotted from the world." Or, as it is expressed by the prophet Micah, chap. 6, 8: "He hath showed thee, O man, what is good; and what doth the Lord require of thee but to do justly and to love mercy and to walk humbly with thy God?"

In keeping with these ideals we teach the children entrusted to our care the great facts of true religion, the facts of sin and grace; for the aim of religious education is to impart to those entrusted to us for such education the knowledge of the grace of God in Jesus Christ, their one and only Savior, and His consequent gracious will tending to their sanctification, and to build up, on the basis of such knowledge, a complete and harmonious development of all the faculties of body and soul (intellect, emotions, and will), for the service of God and their fellow-men in home, church, and state. (Cp. *The Teaching of Religion* by the present author, chapter 4: *"The Aim and Scope of Religious Training."*)

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2. Sound Pedagogy as Opposed to Modern Religious Vagaries.

The pedagogy of the Lutheran Church is based upon the Bible; for the Bible is to all true Christians not only the revelation of God's grace in Christ Jesus pertaining to their salvation, but also the one volume of absolute truth in every department of human wisdom. While the Bible is not a book on pedagogy, yet it is true that every statement of the Bible pertaining to the field of pedagogy is true from the outset and is therefore to be accepted without question. Even when the

Bible speaks in a merely incidental manner about things pertaining to pedagogy and the bringing up of children, the information which it contains is absolutely certain and reliable: it can and should be accepted by all believers without the slightest hesitation. God knows what is in man; He reads the thoughts and intentions of man long before any human being himself is aware of them or their scope, and His Word is the one reliable guide in every situation of life.

This attitude has always been taken by the teachers of our Church. We know that the Bible itself demands that the wisdom from above be made the basis of all true education. Even at the time of Moses the Lord spoke to the children of Israel, telling them most emphatically: "The words which I command thee this day shall be in thine heart, and thou shalt teach them diligently unto thy children." Deut. 6, 6. 7; cp. Ps. 78, 1—8, also Eph. 6, 3. 4. The Bible is also very clear with regard to setting forth both the minimum and the maximum requirements of the knowledge pertaining to salvation. According to 1 Cor. 11, 23—29 the Lord expects all those who wish to be communicant members of the Church to be able to examine themselves before partaking of the Lord's Supper. This clearly requires a knowledge of the will of God as it pertains to the daily conduct of man; for only in this way may a person use the Ten Commandments as a mirror. The

right to partake of the Lord's Supper also presupposes a knowledge of the salvation in Christ Jesus; for otherwise the body and blood of the Savior given and received in, with, and under the bread and the wine would have no significance to the guest at the Lord's Table. The words read: "Given and shed for you for the remission of sins." Moreover, the fact that the apostle speaks of the ability to discern the Lord's body, that is, to discriminate between this sacred meal and ordinary eating and drinking, is a prerequisite for admission to the Lord's Supper. And lastly, the demand which is attached to the confession of sins, namely, henceforth to amend one's sinful life, is in keeping with the nature of the Sacrament. Therefore it is clear that the minimum requirement for communicant membership in the Lutheran Church cannot be put lower than the possession of a knowledge of the Ten Commandments and of the natural sinfulness of man, a clear conception of Christ's work in His vicarious atonement of the means of grace, and of the fundamental facts of sanctification in keeping with the will of God.

The maximum requirement or the final aim of instruction in the Lutheran Church is also in keeping with the Word of God. Our Savior says, Matt. 28, 19. 20, that we are to teach the people all things whatsoever He has commanded us. The apostle writes to Timothy, 2 Tim. 3, 14—17, that the final

objective of a full Christian instruction should be to make one wise unto salvation, so that the man of God may be perfect, thoroughly furnished unto all good works. In the last verse of John 20 the inspired apostle clearly gives the object of a part of Christian instruction. "These are written," he says, "that ye may know that Jesus is the Christ, the Son of God, and that, believing, ye may have life through His name." To this may be added a long list of passages setting forth the necessity of continuing the study of the Bible even beyond the fundamentals of Christian doctrine, as in Heb. 6, 1. 2 and in many parallel passages. What St. Peter says in the very last verse of his second epistle must be emphasized without ceasing, namely: "Grow in grace and in the knowledge of our Lord and Savior Jesus Christ."

Not only the material of proper religious instruction, but also the methods of this work are set forth in Scriptures. We find that the catechetical method was in use since the early days of the Christian Church. But we also find that this catechetical method was reenforced by the telling method and by ample discussions in meetings conducted for that purpose. The idea of a constant repetition and of proper drill is clearly set forth in Scripture. The holy writers likewise show the necessity of applying the great facts of Christian doctrine to the every-day life of the hearers everywhere. Without such application to the life of the

pupils much of the instruction given will become mechanical and tend to produce a mere head knowledge. Scripture speaks of the energizing, the life-giving, qualities of the Word, and every true teacher will bend every effort toward having his pupils realize this prime objective of true teaching.

Without spending much time in discussing the catechetical work of men like Cyril of Jerusalem, St. Augustine, Pirmin, and of other outstanding educators before the time of the Reformation, let us look for a moment at the suggestions of Luther, for he was undoubtedly the greatest educator of the Church since the time of the apostles. Let us take just a few passages from two of his great educational classics. In his *Letter to the Mayors and Aldermen* he makes the following statements: "Therefore I beg you all, in the name of God and of our neglected youth, not to think of this subject lightly, as many do who see not what the prince of this world intends. For the right instruction of youth is a matter in which Christ and all the world are concerned. Thereby are we all aided. And consider that great Christian zeal is needed to overcome the silent, secret, and artful machinations of the devil. If we must annually expend large sums on muskets, roads, bridges, dams, and the like in order that the city may have temporal peace and comfort, why should we not apply as much to our poor, neglected youth?" In his great

Sermon on the Duty of Sending Children to School he speaks in much the same vein: "Therefore let him who can, watch; and wherever the government sees a promising boy, let him be sent to school. If the father is poor, let the child be aided with the property of the Church. The rich should make bequests for such purposes, as some have done, who have founded scholarships; that is giving money to the Church in a proper way. You do not thus release the souls of the dead from purgatorial fire, but you help, through the maintenance of divinely appointed offices, to prevent the living from going to purgatory, — yea, you secure their deliverance from hell and their entrance into heaven and bestow upon them temporal peace and happiness. That would be a praiseworthy, Christian bequest, in which God would take pleasure and for which He would honor and bless you that you might have joy and peace in Him. Now, my dear Germans, I have warned you enough; you have heard your prophet. God grant that we may follow His Word, to the praise and honor of our dear Lord, for His precious blood so graciously shed for us, and preserve us from the horrible sin of ingratitude and forgetfulness of His benefits. Amen."

Over against all this clear and powerful presentation of the truth on the basis of the Word of God we find that we are living in perilous times with a denial of the sacred trust which has been

committed to us. We have with us to-day *naturalistic philosophy* and *evolutionistic psychology*. The exponents of a new pedagogy in our days calmly set aside the clearest and most emphatic statements of Scripture, substituting therefor the foolishness of Modernism in every department of their work. The principal of Knutsford in England, Prof. F. R. Barry, in his recent book *Christianity and Psychology*, makes the following statement at the very opening of his first chapter: "It is impossible to understand the theories of the New Psychology unless we start with some study of the Instincts. Their place is absolutely fundamental in the whole structure of the science. For, in fact, the starting-point of our whole inquiry must be the whole-hearted recognition of the hypothesis of 'Evolution' in the sphere of mental and spiritual life. Not our bodies only, but our minds as well are continuous with those of our animal ancestors, and we forget or deny that at our peril. The human mind, with all its amazing capacities and its infinite possibilities, is nevertheless, regarded from one standpoint, a product of organic evolution. This was recognized by Darwin as much as fifty years ago. But it is only comparatively lately that psychologists have come to realize what this means for their own branch of study. Indeed, the 'newness' of the new psychology mainly turns upon this very point. The old psychology was mainly occupied with the analysis of thought and knowl-

edge. It was predominantly 'intellectualist,' occupied with the study of rational thought, *i. e.*, with our conscious mental processes, working almost entirely by introspection. The 'new' psychology starts from a frank acceptance of the evolutionary theory." His evolutionistic propaganda is supported by similar experts in the field of education in offering unionism as their contribution. In a chapter on "The Changing Emphasis," in a book entitled *Principles of Religious Education,* by Emme and Stevick, the authors make the following statements: "Men are forgetting to guide their actions by the sectarian quarrels of the past. . . . There is less asking what a professed Christian believes and more watching what he does and in what spirit he does it. . . . The Young Men's and Young Women's Christian Associations, the modern charities movement, enlisting in its leadership people of widely different religious ancestry, the Red Cross, and a host of other organizations not so generally known, — these all, both in membership and in the type of leaders they have attracted, betray a gathering impatience with mere creeds and a ripening conviction that service and the true spirit of service are the pearls of great price. . . . More and more evangelical leaders are convinced that the methods of earlier days must be supplemented by an educational evangelism, which first lays foundations and prepares the way for decision and, after decision has come to pass, continues to

counsel and aid to the end of earth's pilgrimage." Where the field is thus prepared by unionistic propaganda, it is small wonder that a false pedagogy, which claims to satisfy the demands of all sects and of every creed, will find a ready soil. The theory of evolution sets aside the Scriptural account of man's fall into sin and entirely changes the process by which a man becomes converted.

The evolutionary method employed by these modern pedagogs has led to the fundamentally erroneous form of thinking which assumes that, when you are satisfied in your own mind that you have explained the origin of a thing, you have explained the thing in its entirety. But such mechanistic psychology is almost invariably the hypothesis of the theorist and not nearly so often the working hypothesis of the person who is trying to apply psychological principles to human enterprises. The worst of it is that enthusiasm has now begun to mean that term or that view of the universe which implies the word "natural" as applying to the physical universe and its laws and either denies the existence of what has long been called the supernatural or maintains an agnostic attitude toward it. As Squires puts it in his recent book on *The Pedagogy of Jesus in the Twilight of To-day:* "The pragmatist breaks so completely with what has all along been considered to be a priceless religious heritage and makes religious education to center wholly in present individ-

ual and social experience." So extreme have the claims of this naturalistic psychology become that even behaviorism is defended in certain books on the field. This behaviorism (with *Gestalt*-psychology) is the latest arrival in the psychological household. It defines behavior as "the separate witness of reaction that the individual makes to his environment." Every person is supposed to be carrying within himself all the experiences of the ages in his entire evolutionary premises, so that the reactions of single-celled animals, of reptiles, of birds, and of mammals will all be found in him. The manner in which a person will either instinctively or consciously react to his environment or to certain stimuli is said to be due to complexes. The conduct of men, according to this theory, consists of nothing but responses, either explicit or implicit, habitual or hereditary reactions, including even thinking. A certain Dr. Watson even declares: "I should throw out the imagery altogether and attempt to show that practically all natural thought goes on in terms of sensory-motor process in the larynx." So far has this naturalistic psychology gone as to insist that all religious phenomena may be explained in terms of natural law.

In agreement with these false statements the ultimate aims of religious education have strangely been altered. Teaching the Bible as such is declared to be an insufficient object, as is also the teaching of a set of correct beliefs. It has been

said that the ultimate goal in religious education is "to help the individual, in his own continuous reconstruction and readjustments of his experience, increasingly to understand, appreciate, and participate in, the Christian way of living fruitfully in this world." (Emme and Stevick, *Principles of Religious Education,* p. 75.) This is nothing more nor less than a statement of the aims of the social theology. And that is supposed to be the very acme of wisdom in religious education. There is where the naturalistic educational psychology has led its proponents and disciples.

Another serious danger which has come into the field of education is that which concerns the fundamental *principles of worship.* The Bible is very clear in stating that those who would worship God must worship Him in spirit and in truth. Only he can truly have a proper conception of God who knows Him as the Father of Jesus Christ, the Redeemer of the world, is thus united with Him in true spiritual fellowship, and therefore approaches Him in truth. But the theologians of Modernism, and with them most of the modern religious educators, have a conception of religion which is largely based upon evolutionistic ideas. Galloway, in his *Philosophy of Religion,* has the following to say: "In every form of religion, man seeks to establish a helpful relationship between himself and higher powers. The impulse to form this relationship and to secure satisfaction through

it proceeded from a felt need; and this need must have been latent in human nature, only requiring stimuli from the environment to quicken it to utterance." (P. 57.) There is still some possibility of constructing the thoughts of this sentence in harmony with the revealed truth. The same may be said of the definition given by Wilm in his book *The Problem of Religion,* in which he states: "I should define religion as an emotion based upon a conviction that events are being overruled in view of a supreme and lasting good and an attitude of cooperation with the Power in the universe making for this good." (P. 29.) Both of these views are theistic, and Dr. Wilm is ready to define religion briefly as theistic optimism. Taking another discussion at random, namely, Wright's book *A Student's Philosophy of Religion,* we find the following definition: "Religion is the endeavor to secure the conservation of socially recognized values through specific occasions that are believed to evoke some agency different from the ordinary ego of the individual or from other merely human beings and that imply a feeling of dependence upon this agency." (P. 47.) Here we likewise have a definition which presupposes theism, while its form is evidently influenced by Hoeffding's discussions.

But a book which gives us the modern views of religion and, to some extent, the modern views of worship in a connected form is *The Philosophy of*

Religion by D. Miall Edwards, of the Congregational College at Brecon, Wales. After discussing the problem and scope of a philosophy of religion, the author presents his views on the origin of religion in the light of anthropology. Of the view which traces religion back to a special definite revelation he says that it is crudely unpsychological. His last sentence in this paragraph is: "The theory of evolution has led us to conceive of primitive man as utterly incapable of receiving and retaining the highly developed ideas which primitive revelation was supposed to connect to him." (P. 31 f.) Being entirely under the influence of the theory of evolution, the writer then proceeds to show how religion and worship must have evolved. The animistic theory of E. B. Tylor, which attributes a kind of soul to the phenomena of nature, does not seem adequate to our author. The ghost theory of Herbert Spencer, which finds the origin of religion in the worship of ancestors appearing in the form of ghosts, likewise seems inadequate to this student. For the same reason he dismisses totemism as the simplest and most primitive religion. He finally proposes the notion of the preanimistic religion, with its conception of mana. According to this theory, religion grew out of a sense of awe in the presence of a diffused, indefinable, mysterious power or powers not regarded as personal. According to this author and others who have followed a similar line of thought,

religion then developed through animism, fetishism, totemism, polytheism, and monolatry to monotheism. According to the notion held by many men who adhere to these theories, every human being in some way lives through the same stages of this development or evolution, and therefore such development must be taken into account in any program of religious education.

Let us confine ourselves almost entirely to the notion of modern worship connected with this evolutionistic notion of religion. In a recent book by Vogt, entitled *Modern Worship,* he speaks first of all of religion as celebration. The essential nature and power of religious experience is said to be enjoyment. And connected with this enjoyment there is a feeling of awe as in the presence of an all-powerful Being. To this author, worship offers no fixed content of its own. The abiding form of a man's cerebration is to be filled with the new content of his good thoughts and good deeds. All objective forms of worship are to be reduced to a minimum, so that Professor Buckham's three elements of worship are to be brought out, namely, the direct individual experience of truth, the culture of the soul by contemplation, and the dedication of self in love. Vogt would enlarge this program by including a total of seven elements in his pattern of worship: vision, humility, vitality, recollection, illumination, dedication, and peace. To these elements all liturgical forms are to be

subjected. Every person is to be permitted to bring out his feeling for the Supreme Being in his own subjective way. It is not surprising that the author says: "From the point of view of spiritual continuity and wealth it would seem to be far more desirable for the followers of Mahatma Gandhi to remain inside the ancient frame of the Hindu faiths than to come into formal fellowship with Christianity. . . . For my own part I should prefer to enter a church enriched by certain symbols of Christianity and containing also symbolic reminders of other faiths to entering a building barren of historic acknowledgment of any kind. . . . In parish-churches with sufficient strength to erect buildings of large scale there is opportunity for a chapel of all faiths." (P. 144 f.) This is the logical result of the theory of evolution as applied to religion and to worship.

But this idea is not only contained in theoretical discussions of the idea of worship; it is found in books which deal directly with the practical side of religious education. In a recent book by Edna Dean Baker, entitled *The Worship of the Little Child,* we have a typical discussion of modern views of worship growing out of a naturalistic conception of religion. The basic thought of the book is evident: Man is a religious animal. On one of the first pages of the book we have the following paragraph: "The impulse to worship is native, not acquired. The prehistoric savage kneels

before the mighty oak and offers it homage. The Indian seeks a lonely mountain and, silent, immovable, watching the panorama of sunrise and sunset, of light and darkness, worships the Great Mystery. The shepherds on the hills of Judea see a strong light and hear the songs of an angelic choir; seeking the stable in Bethlehem, they find there a Babe and, falling down upon their knees, they worship Him. The little child stops spellbound with the wonder of a robin's song or a cricket's chirp and spontaneously adores the Wonder-maker." (P. 14.)

This wonder of the untaught savage and of the little child is supposed to lead him and it to worship. For if upon investigation the mysterious aspect of the object or the phenomenon remains, or if upon first presentation that aspect is strange, the child is filled with a feeling that men call wonder. It is only a step, so the author says, from wonder to worship; for the answer to the riddle of life is God.

It is on the basis of this feeling that the author intends to build up a program of Christian worship. And it is in keeping with the theories of religion and with the notion of worship as an expression of awe and wonder that modern religious educators want to build up a program of worship without considering the demands of the Word of God. For this reason we find in a book entitled *The Kingdom of Love,* by Blanche Carrier, the

following study of worship: "Why do we love God? . . . God is great and powerful. God loves and cares for us. God is all-wise and perfect. . . . How do we feel about such a God? What does it make us want to do? We bow in wonder and awe before Him. We love Him very deeply. We look up to Him. . . . When we talk to God, what will we pray about? We thank Him for His power, care, and gifts. We ask for His care. We ask for strength and wisdom to know and to do the right. . . . When we feel this wonder and love, when we need to know what is right, when we sit and think quietly about God or talk with Him, it is called worship." (P. 152.)

It is on this account, with this notion of religion and worship in mind, that all modern books for classes in religion contain special sections entitled "Worship Service." A part of the lesson hour is devoted to having the children think about God and His attributes. Thus the responses of the children are directed into little forms of grateful expressions, as, for example: "Thank you, God, for the flowers. I thank you, God, for the robin. Thank you, God, for the little new leaves. Thank you, God, for the sunshine. Thank you, God, for the green grass. Thank you for the pussy-willows. Thank you for the warm rain," etc. This is supposed to be the highest achievement in the worship program in school and Sunday-school.

A third feature of Modernism which threatens the very life of Lutheran pedagogy is the notion of *Social Theology*. We apply the term "social theology" to the doctrinal position of Modernism. It is a theology for this world and this life only. It is a theology of man's feeling rather than of God's revelation. It tries to ridicule the belief which is held by orthodox Christians. It speaks of the faith held by the Lutheran Church as other-worldliness.

Among the points which we find in the writings of Modernists who belong to the school of social theology the following may serve to characterize their position. They say of the Bible that it is not verbally inspired and that inspiration does not mean the process of being God-breathed, but merely the descent of some higher truth into the soul by vital process. According to their writings, Homer was inspired as much as Isaiah, Shakespeare as much as David, Gibbon as much as Luke. The modern social theology denies the vicarious work of Christ. To the exponents of this view, sin is not the transgression of God's holy Law, but merely villainy in public life. The account of the Fall as found in Gen. 3 is not accepted as the truth. Salvation is not the result of man's accepting Christ as his personal Redeemer, but consists in an attitude of love, in which man freely coordinates his life with the life of his fellows. The redemption of the world, according to these mod-

ern theologians, was not gained by Christ's sacrifice on the cross. One of them states (we are quoting him verbatim): "We have outgrown the primitive notions of sacrifice, and the Jewish belief in the necessity of an atonement is so contrary to our ideas of God that Paul's rabbinical theology does not strike a responsive chord." Some of these so-called theologians will state that Christ died in our behalf, namely, to give us an example that we also should be willing to die for the principles which we hold; but He did not die in our stead. Their great writers insist that God does not need to be appeased or placated. All of this shows that these modern theologians have no true conception of sin and damnation, of salvation and grace. The death of Christ, according to them, was partly a martyr's death, partly a type and an example.

Modern theology denies that Jesus Christ is God and man in one person and that He came into the world to save sinners from death and damnation. Its exponents assert that there are no miracles, and they explain away the miraculous element in the Old Testament as well as the miracles of Christ. They deny the doctrine of the Trinity, refusing to accept Jesus as being equal in essence to the Father and denying that the Holy Spirit is true God with the Father and the Son. They deny the virgin birth of Christ, and when they speak of the Incarnation, they simply mean that in the life of Jesus of Nazareth, simple,

human, brotherly, as they call it, God is revealing to all who have eyes to see what He Himself is like and what He would like to have all men become. Modern theologians deny the existence of the devil and the evil angels. They deny that the Sacraments are means of grace. They place the kingdom of God entirely in this world and make it a visible, social organization.

Modern theology denies the immortality of the soul in the sense in which the Bible speaks of it. The men belonging to this school say that there is no eternity of hell, just as heaven and hell, according to their views, are not places, but states of character; they are here and now. The new heavens and the new earth mean merely a new faith and a new civilization, to come from Christianity.

What, then, is the purpose of the Church's work? According to modern social theology it is not to teach sinners the way of redemption through Jesus Christ, the Lamb of God, but to supply ideals for society and for humanity and the convictions which must sustain such ideals. These men want to furnish a religion dealing with the business of this life. Happy homes, cheerful schoolrooms, faithful work, honest trade, wholesome food, healthful dwellings, beautiful parks, good books, public libraries, beautiful pictures, refined social intercourse, vigorous outdoor life, abundant recreation, — these are the objects for which the Church

is to strive, which ministers and teachers everywhere are to proclaim. That, in brief, is the scope of social theology.

For want of time only a few examples from some recent books must suffice to give an idea of the notions presented by these modern educators. Even in a book which is intended for Lutheran circles, one by Rubye Patton Nordgren, we find that much material is included which has a tendency to reduce the miraculous element in the gospels and to make religious instruction a matter pertaining to outward behavior only. In the story of Moses there is no reference to the office of this great prophet, and the account of his rescue is merely entitled: "How a Sister Helped Care for Her Baby Brother." One of the lessons is on the painting "The Angelus," this being the only lesson for the day. In another lesson there is again no reference to a Bible story, merely a short description of an orphanage. In the Christmas lessons there is no word about the true significance of the Incarnation. The application of the story consists in having the children learn to make gifts for mother and father and to remember the children in orphanages and in the slums. Concerning the reason for Christ's coming there is only one sentence, namely: "God sent Jesus as a Christmas-gift for every one who would love Him." This expression is not adequate, in view of the angels' message and the prophecy in Is. 9. Thus the en-

tire book is to be criticized, partly for bringing in material which is extra-Biblical, but still more because of an inadequate presentation of the Bible truth.

These facts stand out still more prominently in a book by Blanche Carrier, entitled *The Kingdom of Love* and written as a text-book for classes in religion. In this book the absence of specific Christian material and doctrinal content is painfully in evidence. Jesus is represented as a boy with a great dream, as though His life's work and the redemption of the world were merely the result of a great ambition which gradually grew upon Him. By way of parallels, Abraham Lincoln, Theodore Roosevelt, George Frederick Handel, and Clara Barton are introduced. In the boyhood of Jesus, sections from apocryphal accounts are introduced on a level with the inspired gospels. Somewhat later a vision of Jesus is introduced, according to which He was getting ready to prepare for a visible kingdom. Here the Scripture account is often falsified, as when John the Baptist is represented as telling Jesus: "You do not need to be baptized. You already know more about the Kingdom than I." Then comes a section in which Jesus, by a process of development, decides what kind of king to be. The next division of the book is entitled "Jesus, Citizen of the Kingdom." Here we find the Lord pictured in a manner entirely out of harmony with His own great statements in the

Gospel of St. John. The very first great message of Christ, that of sin and repentance, is ignored. The factor of good will among men according to modern millennial notions is brought out very strongly.

The second last section of the book by Carrier is entitled "Jesus the Hero." Aside from the fact that the very name is repugnant to conservative Christians, we find that this section is not at all adequate. Everywhere in the presentation the deity of Christ is weakened or omitted entirely. In a study on "Christ Casting Out the Money-changers" the statement is made that this was a case where right was so clearly right that wrong could not stand against its accusations. The very weakest part of the whole book is that of Christ's suffering and death. Again and again sentences are introduced with "perhaps" and similar expressions. The wonderful words of John 15, 1—6 are weakened by being put in this form: "It is not your hearts that are bad. You are clean in your hearts, — but not all of you." The archeological background of the story is often incorrect. The entire wonderful high-priestly prayer of Christ is summarized in the following words: "Father, here are the ones I have left. Help them to remain pure and true, now that I must go. Even when the world hates them, help them not to forget Me. Help them to love each other as I have taught them." The miracle in the Garden, when the mob

fell down at the majestic words of Christ, is so set aside: "Instead of turning to run, Jesus said quietly, 'I am He.' The soldiers were so surprised that they stopped short." The miracle of the darkness on Good Friday is so disposed of: "At noon the sky grew very dark, and the people knew that an earthquake was coming, such as so often did come in their country."

The last section of the book, entitled "Jesus the King," is in entire keeping with the rest of the presentation. Man's immortality, in connection with the Easter story, is so pictured: "We do not really die, but we go on living, and for those who love God and try to do His will that life will be happy. . . . They [the Christians] know that their lives will go on forever happily if they fill their lives with best things, and that, when their friends die, they have not lost them altogether." In speaking of the next life, as the author is pleased to call it, she says: "Instead of thinking of it as a continual rest, many people like to think of it as a place where we shall all be working happy together for God and with God. We do not know, however, but we are willing to trust it to Him as our loving Father." This in view of the fact that the Bible very clearly speaks of the state of man after death and pictures the bliss of heaven as well as the terrible condition of the damned. That the author is trying to do away with the Bible account of hell appears from state-

ments like the following: "Two people may be in the same place where there is something beautiful; one will enjoy it, and the other will not. It depends on what they have made their minds or souls to be like." This will suffice to characterize this book, which has been held as one of the greatest text-books of America.

By way of change let us look at a text-book entitled *How to Teach the Old Testament,* by Frederick J. Rae, Director of Religious Instruction at the Aberdeen Provincial Training Center. This book is characteristic even in its preface, where the author says: "If we believe that the Bible is the Word of God, containing a revelation such as we can find in no other literature, we shall not be surprised that the record is not without error, that it leaves imperfections behind as the revelation grows clearer and fuller, and that it does not contain that scientific knowledge which God designed man to find out by research."

Of the hundreds of places where one is compelled to affix question-marks, the following will serve as samples. In the story of Creation and the narratives in Gen. 1 to 11 the author says that they are of the nature of legends. In his estimation Gen. 1 and 2 are a great poem of Creation. He states: "Science tells us that the universe has been the result of a long evolution. . . . There is no need to reconcile Genesis and science. . . . The Trinity is a revelation of New Testament times. . . .

The second narrative of the Creation differs in many ways from the first." In speaking of the lesson of the Garden of Eden, the author makes an application by which he places redemption in man's own hands, when he says: "There is always hope for those who turn to God." The wonderful Messianic promise of Gen. 3, 15 is reduced to the weak statement: "There is always the promise of victory over evil by God's help."

Concerning the story of the Flood the author says: "Here are two narratives of the Flood side by side, and it is difficult to form a consistent story out of them. . . . The narrative regards the Flood as universal. But this is impossible." The statement in Gen. 9, 13 is called an example of naive science. In connection with Abraham's coming to Canaan the author says: "Here we emerge from the twilight of legend and myth to the comparative light of history." With regard to the Passover the author connects its institution with the spring festivals held among many primitive tribes. The miracle of the Red Sea is explained away entirely: "What happened was that a strong wind drove back the water at low tide and laid the passage bare." But the Bible account says that the water stood on both sides like walls. The story of Balaam is hopelessly confused, and the author says that the two passages are from two different sources. The crossing of the Jordan, according to this author, was made possible because a land-

slide occurred, which for a time dammed the waters until they broke through the obstacle. The taking of Jericho was not due to a miracle, as this man says, but, "inhabited by an enervated people, it [the city] gave way before the assault of faith and courage."

But why multiply instances? The whole book shows the influence of Modernism and of social theology. It sets aside the revealed truth as God's own inspired account, and it takes away the order of doctrines set forth in Holy Scriptures. We Lutherans cannot use this material. It is for us to avoid all such false representations and to adhere firmly to the truth as we find it in the Word of God.

And this is not nearly all. While naturalistic psychology and evolutionism, together with false ideas of worship and the foolishness of social theology, is surrounding us on every hand, some of the proponents of this position have undertaken to criticize and to condemn the teaching of the Catechism as we have it in our Lutheran Church. Thus Prof. F. G. Lankard of Northwestern University, in his recent book entitled *A History of the American Sunday-school Curriculum,* makes the following statements: "To tell a little child that our first parents were driven out of Paradise and became subject to guilt, pain, sin, and death, is to present a phase of life outside of his experience. It seems perfectly absurd that a little child

under seven will understand the concept of human nature — corrupt and inclined only to evil, subject to pain and death." (P. 84.)

"Training the child for a well-rounded, effective Christian life in this world was neglected in order to fulfil the theological, 'otherworldly' objective. To be sure, honesty, sobriety, and right dealing were stressed, but an examination of the catechetical material leaves one with the impression that these were overshadowed by an effort to secure God's favor and a future home with Him in heaven.

"The aim of the catechetical materials and method was too narrow and restricted. In its 'otherworldly' emphasis it failed to take into account sufficiently the maintenance and extension of the kingdom of God on earth. It stresses subject-matter at the expense of the child. The life-situations of the child were not at the heart of the curriculum. However, we need to remember the spirit of the age, with its emphasis still on doctrinal correctness. Of course, the leaders and teachers had the well-being of the child at heart, and they had a passion for the betterment of child life, but their aim was narrow and their method out of keeping with child nature." (P. 94.)

"It is indeed obvious that the subject-matter of the doctrinal catechisms, in the very nature of the case, defied simplification. A child could not be taught about redemption, regeneration, rebirth,

salvation from sin, the sacrifice of Jesus, the meaning of the cross, eternal punishment, and the significance of the Sacraments in simple terms. Just so long as the makers of the course of study failed to grasp the idea that the child was not a miniature adult and demanded a different material as well as a different treatment, little progress was possible in the field of religious education." (P. 96 f.)

What is the antidote to all the poison which is now being distributed broadcast throughout our country? What can we, as Lutheran educators, do to retain the precious heritage of our Church? In the first place, we must present a united front against every attack and every encroachment upon sound Lutheran pedagogy. It will never do to take naturalistic and sectarian books and attempt to superimpose upon them a certain Lutheran attitude or veneer. We have no use for this material in any of our work. — In the second place, we must determine to study the Scriptures, as the one book of absolute truth, more thoroughly from day to day. We must become ever clearer in the order of salvation, in the distinction between Law and Gospel, between sin and grace, between justification and sanctification. We must realize more and more thoroughly that the Gospel of Jesus Christ is a power of God unto salvation, the only means which will make the pupils entrusted to us perfect, thoroughly furnished unto all good works. Only

by becoming saturated with Scriptures may we truly become vehicles of the best thing of education. — In the third place, we must consecrate ourselves anew to the great work for which we are called. We must realize more clearly from day to day the immense responsibility resting upon us on account of the pupils and students who are entrusted to our care. It is the spiritual side of our work which is the real reason for all Christian schools, and it is this side which must be emphasized by us with the greatest emphasis. — And in the last place, we must learn to make use of every agency which may possibly be placed in the service of the Gospel. We realize that the Christian day-school is the ideal institution. But let us not forget, in emphasizing the ideal, that every tool for the indoctrination of children offers a further possibility of making known the glorious facts of salvation. The Sunday-school, inadequate as its instruction of necessity must be, is a missionary institution of undoubted value. Summer-schools or vacation-schools, Saturday-schools, Bible classes, and every other agency and institution is ours to use, as circumstances and conditions indicate to us. It is not for us to overlook a single possibility, but to prove ourselves servants of the Lord who redeem the time and who find the greatest reward of their work here on earth the satisfaction of leading others to a knowledge of the Savior.

3. Lowering the Standards of Indoctrination.

There can be no question with regard to the importance of the topic which is here given, for the Bible itself makes it a point to show just what the Lord expects of the members of His Church. Among the very last words of our Savior we have His Great Commission to His disciples until the end of time: "Go ye, therefore, and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19. 20. While for child-membership in the Church it is sufficient for such a child to be baptized, since by Baptism it receives the grace of God, we begin the special teaching of children at a very early age, in fact, as soon as they are able to pronounce the first words. We encourage the mothers to teach their little children appropriate prayers and also small verses from the Bible. We provide material in the form of pictures and simple Bible stories. We emphasize some of the fundamental doctrines of the Bible, such as the truth concerning Jesus Christ, the God-man, the Savior of the world. We also establish various institutions for the training of the young. Before we receive children into adult membership, we give them a special course of instruction in the fundamental doctrines of the Bible, so that they may be

able to examine themselves before going to Holy Communion.

That this course pursued by us, which is lauded most highly by men of understanding outside of our own circles, is in full keeping with the Lord's will appears from a number of passages. Thus St. Paul chides the Christians of Corinth for their slow progress in Christian knowledge. He writes: "And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." 1 Cor. 3, 1. 2. The writer of the Epistle to the Hebrews makes a similar remark when he calls his readers to task for their slow progress in learning the truth of Scriptures. His words will bear repeating: "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the Word of Righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore, leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of

baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal Judgment." Heb. 5, 12—6, 2. These admonitions are altogether in keeping with other sections of the Bible. Moreover, the Bible demands a certain standard of knowledge before a person may properly become a member.

These standards may be summarized as follows. Generally speaking, they demand an instruction in the doctrines of the Bible which enables the Christian to make an adequate examination of his life in agreement with the Ten Commandments. In connection with this there is the second demand, that every Christian who partakes of the Lord's Supper must actually be able to discriminate between this meal and ordinary eating and drinking. 1 Cor. 11, 29. From these demands there follows the further necessity of having all members of our Church distinguish between truth and falsehood in fundamental doctrines. If any one is not clear in the doctrine of justification, the chances are that he will in some manner base his faith upon his own strength and works, thereby depriving himself of the full benefit of the Lord's Supper. The same holds true if a person has no adequate conception of the person and the work of Christ, the entire doctrine of atonement. In fact, the various chief doctrines of the Bible are so closely related that it is impossible to set aside any one of them without endangering the entire structure.

It is in this connection that we wish to call attention to a strong tendency which is becoming manifest, not only in isolated cases, but in fairly large circles, namely, the tendency toward lowering the standards of indoctrination. We are not prepared to say whether this tendency is in any way connected with the modern idea of the potency of numbers. In some cases it may be due to mistaken ideals or to false zeal. But whatever the case, it behooves us to look at the situation with the greatest care.

The standards of indoctrination are lowered in some cases if pastors and congregations are satisfied with Sunday-school work alone, that is, if no other provision is made to inculcate the doctrines of the Bible on the minds of the children before they are admitted to the final catechumen class. As most Sunday-schools are being conducted, they are not able to devote more than thirty to forty-five minutes a Sunday to the regular lesson of the day. This lesson will, as a rule, comprise a story from the Bible, with doctrinal application, and some drill in the text of the Catechism, in proof-texts, hymn verses, and prayers. Now, it is true that the Sunday-school literature of our Church has certain high qualities in mind. The lessons are assigned with a view to their doctrinal content and their teaching of Jesus, the Savior. The system is both uniform and graded, the circle being enlarged every two years. The lesson facts as

taught in the lower grades are repeated and supplemented in the Intermediate Department by additional details and an application in keeping with the children's development at that time. The spiral method is further employed in the Senior Department, when the lesson text, practically that of the Bible, is supplemented with much historical material and the application made entirely from the doctrinal side. If this material is thoroughly drilled, also in the so-called Catechism Department of the Sunday-school, it may be possible to have children know approximately one hundred Bible stories, the text of the Small Catechism of Dr. Martin Luther, and possibly a hundred proof-texts by the time they are ready to be received into the catechumen class. — But even at best there is something lacking for full indoctrination. Just as a child may very well learn the fundamentals of arithmetic in approximately a hundred lessons, but would hardly become a mathematician on the basis of such a meager training, so the child may have a mental or memory knowledge of many Bible facts and Catechism statements without having these terms become a real working knowledge in life. We have rightly been saying in the past that the instruction in the Word of God must enter the very flesh and blood of the children in order to be effective. This ideal can hardly be reached even with the best Sunday-school training. After all, five lessons a week devoted to the training in the

Word of God are bound to accomplish more than only a half hour a week, which is often inadequate from a number of angles.

A second way in which the standards of indoctrination may be lowered is found when certain pastors and congregations attempt too much with a Sunday-school or an institution of the same nature. Since the International Sunday-school lessons have received so much publicity, the writers of the various commentaries on these lessons being praised as the most expert religious educators, the lessons have also been examined in our circles. Now, there can be no question concerning the material which is taken from the Bible itself. The sections, as assigned, are parts of the Bible, and they undoubtedly have their value in making known great truths. But there are some objections which cannot be set aside. In the first place, the Bible itself makes a distinction between fundamental and less fundamental doctrines, between primary and secondary material. The literature used in our circles, as stated above, has as its chief characteristic the doctrinal side, particularly the facts concerning the Savior. The lessons of the International Series very often deal with secondary truths, interesting knowledge in themselves, but hardly from the standpoint of indoctrination. Besides, every lesson commentary based on the International Series contains far too much material. The number of references, the mixture of archeo-

logical and historical material with that of doctrinal matters, is bound to confuse the average untrained teacher. And as for the children, they would, to paraphrase an ancient German proverb, not be able to see the forest for trees. In this respect one may very well say that he who does less will usually accomplish more, and he who attempts the impossible, according to pedagogical information, will lower his standards of indoctrination.

These standards may furthermore be lowered if pastors and teachers, in preparing children for confirmation, after they have attended nothing but a Sunday-school, try to get along without training-classes or their equivalent. It is a prime requisite of a good class of catechumens that they already possess a memory knowledge of the Catechism and of the chief Bible stories used by way of proof. If a pastor is employed in doing a great deal of drill-work, when he ought to be engaged in unfolding the text itself, the children are going to lose, and the result is bound to show in the future. Almost the same disadvantage is connected with the practise of some pastors who turn over not only training-classes, but also the catechumen classes to others. We must become more fully conscious of the purpose connected with catechumen work, namely, to prepare children (and adults) for adult membership in the congregation. This includes not only the privilege of receiving

the Lord's Supper, but also the fundamental training with regard to the entire Christian life. The pastor himself must feel the necessity of connecting pastoral work with his catechumen classes. While the emotional side should not be stressed too strongly, all catechumens should become conscious of the fact that religion is not a matter of merely the head and the mind, but of the heart and the soul. Therefore the pastor himself should, all things being equal, have charge of the catechumen class, so that the standards of indoctrination in this respect may not be lowered.

But the chief mistake in many cases has been made with regard to adults. While it is very hard to make definite rules concerning the number of lessons to be given, and while many applicants for membership in our Church may have a fairly thorough training in fundamental doctrines before they apply for membership in a Lutheran congregation, and it may therefore often be sufficient to study just certain points of difference in which the knowledge is particularly deficient, yet no pastor can really be satisfied with just a few lessons on certain fundamental points, much less with a series of sermons, the hearing of which is taken for granted and the assent to which is taken in lieu of a confession of the heart. It is a very difficult thing to prepare even an adult for membership in a Lutheran church in less than twenty to forty lessons. If one attempts more by doing less, the

chances are that we shall soon have a membership which is not really a membership by conviction, but only by force of circumstances. This ought to be avoided by all means. It is time for every one concerned in this discussion to take an analyzed inventory in order that he may be ready to give an answer for every soul entrusted to him, lest the accusation of being unfaithful in any one department of our work be made against us with some show of justice.

4. The Present Status of Parents' Rights.

One might, with reference to the caption of the present essay, be tempted to venture into the field of the philosophy of government and to discuss the reasons why it might probably be of the greatest advantage to the state and to society at large if our Government would exercise no more than police power with regard to its citizens or, stated more conformably to our argument, would not extend its police power so as unreasonably to circumscribe the rights of parents over their children. Such a discussion might also be decidedly pertinent to the "self-evident truths" named in the Declaration of Independence: "That all men are created equal; that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty, and the pursuit of happiness," as well as

to the objects named in the preamble of the Constitution of our country: "Promote the general welfare and secure the blessings of liberty to ourselves and our posterity." However, the exigencies of the present situation preclude theorizing, demanding rather that we make a calm and dispassionate study of conditions as they now obtain and try to draw such conclusions from our study as will enable us to deal with the questions involved in a manner calculated to cope with the situation successfully and to obviate the dangers which we have a just reason to fear.

We ask, in the first place: What are rights in the legal sense? Thomas Erskine Holland, in his *Elements of Jurisprudence,* has the following paragraph on this point. "What, then, is a legal right? But first, What is a right generally? It is one man's capacity of influencing the acts of another *by means,* not of his own strength, but *of the opinion or force of society.* When a man is said to have a right to do anything or over anything or to be treated in a particular manner, *what is meant is that public opinion would see him do the act or make use of the thing or be treated in that particular way with approbation* or at least with acquiescence, but would reprobate the conduct of any one who should prevent him from doing the act or making use of the thing or should fail to treat him in that particular way. A right is thus the name given to the advantage a man has when

he is so circumstanced that a general feeling of approval or at least of acquiescence results when he does, or abstains from doing, certain acts, and when other people act, or forbear to act, in accordance with his wishes; while a general feeling of disapproval results when any one prevents him from so doing or abstaining at his pleasure or refuses to act in accordance with his wishes. . . . We may therefore define a legal right, in what we shall hereafter see is the strictest sense of that term, as a capacity residing in one man of controlling, with the assent and assistance of the state, the actions of others. That which gives validity to a legal right is in every case the force which is lent to it by the state." (Pp. 78. 79.)

Other prominent legal writers state the situation in a similar way. In *Jurisprudence and Legal Institutions,* by James De Witt Andrews, we read: "What, then, is the American jural conception of right and law? . . . Right is the result of law; law, the life and light of right." (P. 35.) Again: "Right, then, in the general sense, is the capacity of the person to do, or refrain from doing, acts, to have use and dispose of things *according to the law of the land.*" (P. 38.) He quotes with approval the definition of a right, according to the American conception, as given by Justice Cushing and amended by Judge Kent: "When I say that a right is vested in a citizen, I mean that he has the power to do certain actions or to possess cer-

tain things (or to require certain things from others), *according to the law of the land.*" (Pp. 177. 178.) In his concluding observations Andrews states that "rights are creations of law." (P. 183.) William Markby, in his *Elements of Law,* writes in a similar strain, adding the significant words: "Every right corresponds to a duty or obligation; no right can exist unless there is a duty or obligation exactly correlative to it." (P. 50.)

Our next question is: What classification of rights is generally accepted, or what distinction is observed? We may say here that legal writers still speak of natural or inherent rights. Thus Hammond, in his *Introduction to Sandar's Justinian,* makes the statement: "It is evident that security, liberty, reputation, health, the body, limbs, life itself, are all so connected with the person that they cannot be treated as 'things.' . . . The right to the safe enjoyment of all these is still, as much as ever, a right against all persons whatsoever. It is a *jus in rem,* if you please, but it certainly is no longer a *jus rerum.*" (P. LVI.) Markby gives the following brief definition: "Inherent rights and liberties of man, that is, rights and liberties derived from a higher authority than the Sovereign." (Pp. 4. 5.) And Holland writes: "A distinction is very generally drawn by German writers between what they call *Urrechte* and *erworbene Rechte.* Rights of the former kind, which

are also said to be inborn, fundamental, inalienable, natural, immediate, universal, essential, unconditional, or absolute, are such as every human being possesses independently of any act of his own, while rights of the latter kind, described also as derivative, mediate, alienable, accidental, or hypothetical, are result of some free act. The line between the two classes is, however, so variously drawn and must always be drawn subject to so many qualifications and reservations that the distinction is of little value." (P. 162.)

This being the case, absolute rights have been circumscribed and qualified until their very existence is in doubt. Lord Hale indeed, following Blackstone, still makes the distinction: "Persons natural are considered two ways: absolutely and simply in themselves; or under some degree or respect of relation." (*Analysis,* Sec. 1.) But Andrews, after a very thorough discussion of the subject, states that there is a powerful reason for discarding the whole notion of absolute rights, his contention being: "This division into absolute and relative rights, we shall show, is neither a natural division, nor yet is it one which accords with reason or the facts. There is no such thing as natural rights or absolute rights existing within organized society; all rights within the body politic are relative and subject to the law of the land. What one has a right to is his; and to call it absolute does not make it any more his own. What

Blackstone probably meant was that these were rights inviolate, even against the government." (P. 206.) In support of his view, Andrews not only refers to various legal authorities, but quotes at length from an address of James Wilson, afterwards justice of the Supreme Court of the United States, in which it is very clearly set forth that a man may possibly be said to possess absolute rights *in abstracto,* but not *in concreto.*

The line of argument which directed this conclusion is given by Blackstone himself when he writes: "Every man, when he enters into society, gives up a part of his natural liberty as the price of so valuable a purchase; and in consideration of receiving the advantages of mutual commerce obliges himself to conform to those laws which the community has thought proper to establish. And this species of legal obedience and conformity is infinitely more desirable than that wild and savage liberty which is sacrificed to obtain it. For no man that considers a moment would wish to retain the absolute and uncontrolled power of doing whatever he pleases; the consequence of which is that every other man would also have the same power; and then there would be no security to individuals in any of the enjoyments of life." For this reason Clark, in his book on *Torts,* also reaches the conclusion: "The truth is that most of our rights are qualified in various ways because of the interests of society as a whole or the conflicting rights of

other individuals. There are few, if any, absolute rights." (P. 26.)

It follows, then, that practically all the rights which an individual still possesses, that is, if he is a member of a community, a citizen of a commonwealth, are relative, "those which are incident to men as members of society and standing in various relations to each other," as Blackstone has it. In other words, as Justice Johnson stated: "The rights of all must be held and enjoyed in subserviency to the good of the whole. The state construes them, the state applies them, the state controls them, and the state decides how far the social exercise of the rights they give us over each other can be justly asserted." (Quoted by Andrews, *l. c.*, p. 203.) It appears, therefore, that all rights which do not immediately pertain to the security, liberty, reputation, health, the body, limbs, and life of an individual, as immediate or fundamental, are, at least in certain phases, relative.

Let us now proceed to the discussion of the civil and constitutional rights. Foster and Mogg, in *Trespass and Conversion in Tort,* write: "An individual is entitled to certain civil rights, among which is religious liberty. By this is meant that he has a right of adoration and worship of the Supreme Being in any manner which he may choose, provided the exercise of that right does not conflict with the rights of his neighbor or the policy of the law.... To insure these rights, there

is imposed upon the individual and the community at large a corresponding duty: Each individual has the duty of not interfering with the rights of his fellows; he is subject to a penalty imposed by law." (Pp. 13. 14.) Civil rights are thus in our country practically identical with constitutional rights, those which are guaranteed by the Constitution of the United States or by the constitution of each individual State. It is now generally accepted, of course, that the Bill of Rights of the Federal Constitution, consisting of the first ten amendments, applies in its prohibitions to Congress and the Federal Government only, not to the States. (Barron *vs.* Baltimore, 7 Pet. 243.) But "the constitutions of all our States guarantee to every citizen and inhabitant the free exercise of his religion and the non-interference on the part of the State in any mode of religious worship. While the various State constitutions in their Bill of Rights vary in their exact phraseology, the practical effect is believed, in the main, to be the same in all of them. These provisions not only prohibit all church establishments on the part of the State, but also guarantee to each individual the right to worship God in his own way and to give free expression to his religious views." (Martin Graebner, *Opinion,* etc., 1.) This statement might be modified in the manner of at least some constitutions by saying that "the liberty of conscience secured by this right shall not be construed to justify

practises inconsistent with the good order, peace, or safety of the State." In accordance with this modification it has been held that "no principle is better established by the decisions of the Federal and State courts than that the possession and enjoyment of all rights are subject to such reasonable regulations as are deemed by the legislative authority to be essential to the welfare of the State." (Opinion of Supreme Court of Ohio, Dec. 7, 1921; Pohl *vs.* State.) Another constitutional right is that of redress in courts of justice, of which Andrews says: "We know that the right to a hearing in court in vindication of any of our other rights is a constitutional right and in reference to contracts constitutes their obligation, binding force, and, indeed, their only valuable attribute." (*L. c.*, p. 125.) It would seem that constitutional rights, properly speaking, are such as are guaranteed to all citizens by the Constitution of the nation and that of their own commonwealth and that these rights can be changed only by constitutional amendment.

This entire discussion is preliminary to, and will also be found pertinent to, that concerning parental rights. The extent of these rights, at least in the theory of common law, may be seen from the following extracts from representative legal writers. Holland writes: "The parental right extends to the custody and control of children and to the produce of their labor till they arrive at years of discretion. . . . It is acquired on

the birth and also, under some systems, on the adoption of a child. . . . It may be delegated, for instance, to a schoolmaster or to the master of an apprentice. . . . It is infringed by an act which interferes with the control of a parent over his children or with the advantage which he derives from their services." (*L. c.,* pp. 172. 173.) Just how far this right concerned the education of the children was stated by Tapping Reeve, in 1816, in the following words: "Education of children to some useful employment, the instruction of them in reading their own language, so as to be able to read with propriety, . . . is a duty, . . . and if parents will not teach their children in such manner, the selectmen of the town are enjoined to take these children from their parents and bind them out to proper masters, where they will be educated to some useful employment." (*Law of Baron and Femme,* p. 286.) Some fifty years later Markby wrote: "We may say, in popular language, that it is the duty of parents to educate their children, but we cannot thereby signify a legal duty. All we mean is that it is one of the precepts of morality that they should do so. Before it can become a legal duty, a command to that effect must issue from the legislature; and should this command only make education in general terms compulsory, then all the other particulars, the ages at which the children are to be sent to school, the period they are to remain, the penalty to be incurred by

not doing so, and so forth, will have to be settled by a subordinate authority, some such body as a school board, constituted for the purpose, or, in default of any such body, by the tribunals which administer the law." (*Elements of Law,* p. 51.) Sir William Markby was a British jurist, but his words were almost prophetic as to the trend of events with regard to parental rights. For not only has the education of children been made a legal duty, but legislatures generally have given the courts powers which often amount to a strict guardianship. Hall, in his *Constitutional Law,* writes: "The education of children may be made compulsory, and the state may care for them if their parents are unable or unwilling to do so." (P. 145.) This is said from the standpoint of the common law, but the recent juvenile-court acts have shown a tendency to extend the power of the state still farther; for they give the courts a large power to take children from the custody and control of their parents whenever the parents are in default with respect to the care or control of their children or where the child is a delinquent and where in the judgment of the court the child would be better off in some school designed to care for dependent or delinquent children. When objections were raised in connection with these acts, that the parent's legal right of custody was interfered with without making him a party to the proceedings and allowing him a chance to be heard

and have his rights adjudicated, also, that the constitutional right of trial by jury was denied, the answer was returned that the judgment, in such a case, is a chancery proceeding, and: "The legislature has full power to alter and modify, if not abolish, the parent's legal right to the custody of the child." (Kales, on *Domestic Relations and Persons,* p. 361.)

A survey of recent legal history corroborates the statement of Kales in every respect. As early as 1897 William Clarence Webster wrote, in his *Recent Centralizing Tendencies in State Educational Administration:* "The tendency is undoubtedly more and more towards state interference in this field. . . . It is no longer deemed sufficient in a free public-school system like ours to simply give every child an opportunity to acquire an elementary education, but the very safety of the state imperatively demands the certain securing of this great essential of good citizenship to every child." (Pp. 37. 46.) That the author is right and that developments in the last twenty-five years indicate a growing tendency, not only to interfere with parental rights and to prescribe when and how they shall be exercised, but actually to substitute state control for parental control, is shown not only by the average compulsory education act as in force in the various States, but by opinions of prominent justices, by laws designed to make all parents conform to the

supposed American ideal of an education, and by other acts relieving parents of the natural responsibility resting upon them and putting it into the hands of various boards. Judge Landis has declared: "There are no natural rights." Judge Learned Hand has made the statement: "People possess no more rights than the laws of the community in which they live grant them." The Supreme Court of the State of Nebraska has sustained the decision of a lower court declaring that the prohibition of the use of German in grades below the ninth is not an unlawful interference with religious liberty.

It is true that the right of parents to educate their children, provided the minimum requirements of the State Compulsory Education Act are reached, has been upheld till now, as a recent New York case shows, in which a father was sustained in his claim to the right of educating his child privately. In an informal opinion by G. T. Judy, of the Illinois bar, the following passage occurs: "I understand that what you have reference to is chiefly regarding the right of the state to regulate private schools. In order to discuss this subject intelligently, we must take a very broad view of the matter. Remember that the state has a right to take the custody of a child even from its parents, especially in cases where the parent is not a fit person to take care of it. You can therefore see that the parent has not an absolute right even as

to its custody. For the same reason the state has a right to look out for the child in the matter of providing it with a proper education. *It can do this regardless of what the parents wish.* This is the reason that compulsory educational statutes have been passed in many of the States. — These educational statutes, so far as I know, do not require the child to attend a public school only. They require that the child attend school. Some of the States require that the school be up to the standard of the public school, but none of them, so far as I know, deprive the parent of the right to send his child to a private school. Under the compulsory educational statutes, which are intended to give children under a certain age an education by requiring them to attend school, the Legislature of the State, of course, has the right to say what the nature of the course shall be, the subjects to be taught, etc. They can require the private schools to teach certain branches of certain subjects. They must require them to teach the English language. Of course, there are many things which the legislature could not do in the way of regulating private schools. Whatever statute is passed would have to be reasonable. This would also apply in the regulation of public schools." The language of this opinion is very careful, but nevertheless unmistakable, clearly affirming the tendency set forth in the quotations in the first part of this section of the present dis-

cussion. It is unmistakable that public opinion is tending toward compulsory state education for all children of the State, regardless of whether the parents are providing a suitable training or not. Moreover, if the pressure of public opinion is strong enough, existing state constitutions, which have, till now, sustained parental rights in the matter of educating children, will not prove a bar to the will of the people. The obstruction may be removed by a procedure analogous to that by which the common-law doctrine of the liability of the master and the fellow-servant rule were set aside. When in the State of New York, where a workmen's compensation act was first passed, the statute was declared unconstitutional on a number of counts, the question was promptly submitted to the voters of the State in the form of a constitutional amendment, with the result that not only New York, but practically all the States of the Union have employers' liability and workmen's compensation acts. Exactly the same method is being tried in Michigan at the present time, the election on the amendment compelling all children of the State to attend the public schools having been set for next autumn.*

To summarize, then. The present tendency in the government of our country and in the various

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* This attempt failed, as did similar attempts in Oregon and Nebraka. But "eternal vigilance is the price of liberty."

States is toward modification, curtailment, circumscription, and denial of the rights of the individual and of parents, toward Americanization by enforced unification in language, customs, and the entire mode of living, and toward a paternalistic attitude on the part of State Legislatures. This attitude is apparently supported by the weight of popular opinion and will therefore, unless changed within a reasonable time, find its expression in statutes enacted by legislatures, in decisions rendered by the courts, and in constitutional provisions. These facts, also, seem to lay two obligations upon the friends and promoters of Christian day-schools throughout the country. They should

1) Take steps to prevent the passing of statutes which are fundamentally inimical to the day-schools and the acceptance of constitutional provisions and amendments having the same object;

2) Bring the day-schools up to a state of efficiency in harmony with the demands of the times, lest adverse criticism of the schools prove welcome material for their enemies.

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5. The Teacher as a Prime Factor in Religious Education.

He is not the chief factor, of course. We know that the Spirit of God, in and through the Word, is the real Instructor in religious education. The Word of God will not return to Him void. Is. 55,

10. 11. Nevertheless the fact that God has made human beings teachers of others is not without its reason, nor is the form in which the material is presented in religious education a matter of indifference. The work of the teacher is a very important item in connection with all our indoctrination.

This is true even when one considers that many other factors are fully provided and for that reason are at our disposal. We have collections of material for religious education in the Lutheran Church which are without equal anywhere else. Luther's Catechism is a classic for the instruction in Christian doctrine which is without an equal since the time of the apostles. We have Bible history collections that will fully meet all requirements of such instruction. We have memory courses for every institution of religious instruction. We have collections of hymns in our German and English hymnals which offer the widest choice also in this field. We have books of information on the use of the subject-matter of religious instruction. We even have outlines of individual lessons in the Catechism. We have books of explanation of the Catechism text and of the proof-texts of the Catechism. In this respect there is hardly anything more that need be supplied.

But it is for that very reason that the teacher himself becomes a prime factor in religious education. The teacher cannot afford to be a mere

echo, or repeater, of information which he has memorized or absorbed. He cannot be like a pipe without life and vigor, merely serving to convey a gas or a liquid from one place to another. For that very reason we have human beings in the office of teachers, such as have the same affections and the same psychological reactions in given situations as others.

For that reason a teacher's consecration is one of the chief features of his work. One who is performing the duties of his office in a mere mechanical fashion, as a bread-and-butter proposition, will hardly be able to inspire others. He must not merely have a call written on paper; on account of the fact that he is instructing others in the way of salvation he must be conscious of the divinity of his call.

Another most important factor in the work of the Christian teacher is his love for children. This is not merely a natural liking for children, but it is an intelligent and kindly expression of the impressions gained in a rational study of child psychology and child life. Children cannot all be treated alike. The teacher must keep in mind the progress in mental development which is found in children as they pass from infancy into early childhood, then into middle childhood, then into late childhood, then through the various stages of adolescence. Studies in this field are available, and they ought to form a part of every teacher's equip-

ment. Just as necessary in this connection is the study of the children's moral background and of their environment. In short, not a single feature connected with child life may escape the earnest practitioner in the field of religious education.

For that reason a knowledge of teaching methods is also necessary. The various methods which have been used by successful teachers of all kinds are like the tools of a successful craftsman. Many a handy man about the house has nothing more than a hammer and a saw and a chisel. The results of his work may serve the purpose reasonably well, but often they are mere makeshifts, and rarely are the products of his hand works of art. The real craftsman has a whole chestful of tools, and he uses the tools almost automatically. Thus it is with an efficient teacher of little children, especially in the field of religious education. Being familiar with all good methods of teaching, he will be ready to apply that method which experience has shown to be the best in a given condition, and all the methods which he has mastered will be like the tools required for the making of a masterpiece.

A further item in the work of a teacher is most careful preparation for each lesson. It has been correctly stated by outstanding men in the field of education that no teacher can afford to step before any class at any time without specific preparation for that particular occasion. Even if one has taught for many years, he needs new viewpoints,

new illustrations, a new inspiration, in order to keep away from mechanical teaching and the ceaseless droning of so many classrooms. This point is particularly important in view of the fact that the faithful teacher will fit his material to the needs of the class, on the one hand, and to those of the individual in the class, on the other, in almost the same degree. Mere class-teaching will not be the best form of instruction, and therefore careful preparation is such a necessary item.

All this leads up to the outstanding feature of a good teacher's work, namely, that of eliciting child activity. The value of classroom instruction has been said to be in inverse ratio to the amount of talking done by the teacher. This is undoubtedly true in much of the grade-school work, not only in the formal subjects, but also in the content subjects. The children must have information as the basis of their work, but in an increasing measure the teacher ought to have the children get a large part of this information under his direction instead of telling the children everything himself.

All of which shows again that the wisdom required by the religious instructor goes beyond that of mere information. Every one who is engaged in any institution for religious instruction must, therefore, turn to the source of all wisdom for a continual supply of power and of information, namely, the Word of God.

6. Adequate Indoctrination for Adults.

The question which is to be discussed in this chapter is of vital importance in the life of the Church, especially at the present time, when the cry has arisen: Not creeds, but deeds. In a book which has just appeared, published by the Century Company, a symposium is offered in the form of ten essays, the title of the collection being *They Believe*, and every contributor writing from the viewpoint "My Religion" or "What I Believe." The prominence of the persons who are represented in this symposium will make the book a feature in some circles. But to us Lutherans it represents an unspeakably sad condition; for only a few of the contributors even remotely approach a definite and unequivocal understanding of the true nature of religion and the way of salvation. Moreover, this book is but a symptom of our age; it indicates the condition of men's minds with regard to the supreme problems of the present life and of the hereafter. Much of what has been written in the last two decades concerning religion in general and the Christian religion in particular indicates that an enthusiastic pedagogy, together with a false idea of worship based thereon, and a present-worldly, social theology are the governing factors in so-called Christian civilization. All these points have been treated, or will be treated at some length, elsewhere and ought to be studied carefully by all

such as are concerned about the general condition of Christianity and the special problems of indoctrination we are facing in the Lutheran Church.

As far as we are concerned, our information on all questions pertaining to proper and adequate indoctrination are answered in the Word of God. The Lord Himself has definitely stated what He expects of people who are members of His Church on earth. In the very last precept which He gave to His disciples before His ascension, He put it in the following words: "Go ye therefore, make disciples of all nations by baptizing them in the name of the Father and of the Son and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you." Matt. 28, 19. 20. At this point we must also consider the comprehensive statements of our Lord in His last discourses on the evening before His death, contained in John 13—17. The disciples were to be guided by the Holy Spirit into all truth, to testify of Jesus as the Son of God and the Savior of the world. They were to be witnesses of Jesus unto the uttermost parts of the earth. They were to proclaim the counsel of God for the salvation of mankind. But this proclamation on the part of the apostles must have its correlate in the hearing and learning on the part of the believers. Accordingly we find the holy Apostle Paul earnestly chiding the Christians of Corinth for their slow progress in Christian knowledge. He tells them: "And I, brethren,

could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able." In the Epistle to the Hebrews we have a still stronger statement, when the author calls his readers to task for their slow progress in learning the truth of Scriptures. He writes with great emphasis (chap. 5, 12—6, 2): "For when for the time ye ought to be teachers, ye have need that one teach you again which be the first principles of the oracles of God and are become such as have need of milk and not of strong meat. For every one that useth milk is unskilful in the Word of Righteousness; for he is a babe. But strong meat belongeth to them that are of full age, even those who by reason of use have their senses exercised to discern both good and evil. Therefore leaving the principles of the doctrine of Christ, let us go on unto perfection; not laying again the foundation of repentance from dead works and of faith toward God, of the doctrine of baptisms, and of laying on of hands, and of resurrection of the dead, and of eternal Judgment." To these passages quite a number of others might be added, which set forth in the same way or in a similar fashion the standards which are to be maintained in the indoctrination of the members of the Church. The statement in 1 Pet. 2, 2, in which the apostle speaks of the earnestness and the zeal of Christians for

knowledge, the desire for the sincere milk of the Word, does not signify that a Christian may be satisfied all his life with the mere rudiments of Christian knowledge, but that the Lord expects a better and wider understanding of the fundamental truths of Christianity. The great aim of indoctrination is well set forth by St. Paul when he writes: "That Christ may dwell in your hearts by faith; that ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God." — We might ask, then: Which are the minimum requirements for adult membership in the congregation? Generally speaking, it may be said that the Lord demands such a knowledge of the fundamental Bible doctrines as will enable a Christian to make an adequate examination of his life in agreement with the Ten Commandments, or the will of God as set forth throughout Holy Writ. In connection with this there is the second demand, namely, that every Christian who partakes of the Lord's Supper must actually be able to discriminate between this meal and ordinary eating and drinking. 1 Cor. 11, 26—29. This clearly includes a distinct understanding of the redemptive work of Christ in its relation to the sin of mankind, or the whole doctrine of sin and grace. Such are the minimum

requirements for adult membership in a congregation.

But the Bible indicates also certain further requirements for adult membership. He expects that parents be able to bring up their children in the nurture and admonition of the Lord. Eph. 6, 4; Ps. 78, 1—8. He has laid down the distinct requirement that the older women be good teachers, serving as the leaders of younger women and of others on the way of sanctification. Titus 2, 4. As for adult church-members in general, the whole tenor of Scriptures indicates that they are to be able to judge the Christian doctrine as preached by their pastors; for the proclamation of the Gospel, in the work of the ministry, and specifically in the Office of the Keys, is given to the Church on earth. Like the Bereans, the Christians of all times should be in a position to tell whether the Word which is preached by their pastors is in agreement with Holy Scriptures in every respect. And St. Paul seems to expect even more of adult Christians; for he writes to the Corinthians as early as the year 57 that the saints shall judge the world and that for that reason they may rightly be expected to have a clear ethical judgment on all matters pertaining to their every-day life. We may say, therefore, that adequate indoctrination and instruction of adults ought to include, as an ideal, a knowledge of the entire body of Christian doctrine, together with a discrimination enabling

them to prove the spirits, 1 John 4, 1, and an understanding of the great ethical principles of Scripture as they are to find their application in every situation of life.

All these requirements were, as a matter of fact, observed in the Early Church, as information of an unassailable kind clearly shows. During the time of the apostles, indeed, special conditions prevailed. With regard to Jewish Christians we must remember that they had a very thorough knowledge of the Scriptures of the Old Testament before the truth of the Messiah was brought to their attention. The Chistians in Jerusalem for example, including the proselytes, or Hellenists, will come under this category. The same may be said concerning the Christians at Lydda, Saron, Joppa, Caesarea, Ptolemais, and Tyre. Even the centurion at Caesarea must be considered as pertaining to this class, for he is described as being God-fearing with all his house, which means that he knew the Scriptures of the Jews and had accepted the God of the Jews.

The matter is somewhat different as soon as we cross the boundary into semipagan and Gentile conditions. When the people of Samaria with one accord gave heed to the preaching of Philip, Acts 8, 6, the apostles of Jerusalem took the precaution of sending Peter and John to these congregations. These two apostles were very careful about getting definite assurance concerning the situation before

they received these believers into membership on the basis of a full equality. A similar situation was that at Antioch in Syria. When the lay Christians had founded the congregation at Antioch, so that a great number believed and turned unto the Lord, Acts 11, 21, the congregation at Jerusalem sent down Barnabas to find out the true status of affairs. Nor was this all, for somewhat later Barnabas made the trip to Tarsus and brought Saul back with him, and it is expressly stated: "A whole year they assembled themselves with the church and taught much people." Acts 11, 26. Among the Gentiles, on the whole, the procedure was even more careful. The story of the jailer at Philippi contains so many elements of the miraculous that it cannot be considered at this point. But in all cases where we find Paul founding congregations consisting of Gentiles, he devotes himself to their instruction with great zeal. Where he was prevented from remaining in a city for more than a few weeks at a time, we find him making arrangements for the further instruction of those who had declared their belief in Jesus Christ. Thus Silas and Timothy remained in Macedonia when Paul went to Athens and later to Corinth. Acts 17, 14. Paul himself taught in Corinth for more than a year and a half, but Apollos later went from Ephesus to Corinth and further established the congregation at this place. Acts 18, 27; 1 Cor. 3, 4—6. After the congregations of Galatia had

been established during the first missionary journey of Paul, he visited them the second time for the purpose of confirming them. And again, on the third journey, Paul was careful to pass through the upper coasts of Asia Minor. Acts 19, 1. We also find that Paul took great care to have the brethren everywhere more fully established in the doctrine which he had taught them. He sent Timothy to Corinth in order that the Corinthians might have the benefit of his instruction. Later he sent Titus to the same city. 2 Cor. 2, 13; 7, 6. 7. 14.

When we examine the writings of the earliest Christian authors, notably those of the Apostolic Fathers and the early Apologists, we find that the Church soon established the catechumenate in order to prepare the applicants for membership in the proper way. In those days this preparation was largely of a private nature, and therefore it depended upon the status of knowledge in the individual candidate. At this time all those who desired to become acquainted with Christian faith and practise were still permitted to take part in the entire service of the Christians. But as time went on, greater care was exercised. Clement of Rome, at the end of the first century, speaks of instruction occupying three months. But other precautions were taken in order to keep unworthy candidates from becoming members of the Church. Those who applied were first called hearers

(*audientes*). If the congregation was satisfied as to their sincerity, they might take part in the first section of public service, the part which later was designated as the mass of the catechumens. Still later we find that all the aspirants for membership were obliged to pass through a series of classes or gradations. The first instruction was given to such candidates while they were regarded as hearers. After having received instruction in the first principles of Christianity, they were introduced to the congregation and were permitted to take part in the homiletic section of the public service. At this time the catechists were made responsible for each member of the class, lest some one be admitted into membership without a thorough knowledge and full conviction.

At the time when the early catechumenate had developed to its highest form, the following classes were distinguished. The aspirant, or candidate, for membership, known as the *rudis,* received his first instruction in Christian doctrine. After the first examination he was admitted to the next class, in which he was openly designated as a Christian, the act being called *Christianum facere.* At this time he was pledged to come to the homiletic part of public worship, his class being that of the *audientes,* or hearers. Meanwhile his instruction in Christian doctrine continued, the length of time in the case of Jews being eight months, in the case of Gentiles two to three years. As soon as the

candidate was regarded as a catechumen in the narrower sense of the word, a special rite was practised, namely, the giving of salt (*datio salis;* cp. Hoefling, *Das Sakrament der Taufe,* I, 309). At this time the candidates were admitted to service as those who bowed their knees in prayer (*genu flectentes*). They were present during the great prayers and were therefore under the constant supervision of the catechists and of the congregation. They were also permitted to use the sign of the cross. When the candidates had reached the third stage of their preparation, they were known as illumined (*competentes, photizomenoi*), sometimes also as *electi,* or even as *pistoi,* or believers. This was shortly before their baptism. They were now permitted to be present during the celebration of the Lord's Supper, this stage of their preparation lasting between three and six weeks. But still their instruction was not at an end, for they were obliged to attend the catechetical classes, also for the purpose of learning the significance of the various liturgical acts. During the entire process of catechetical instruction examinations (*scrutinia*) were conducted from time to time. The ceremony of the renunciation of the devil and the acceptance of Christ also took place within the last part of the period. When the candidates were regarded as ready for Baptism, the so-called *traditio symboli* and the explanation of the arcane discipline was made. This usually took

place about the third or fourth Sunday in Lent. The candidates were now acquainted with the actual sequence of the Christian creed, with the meaning of the cherubs in Ezekiel, with the entire Lord's Prayer, and with other rites and ceremonies which till now had been kept from them. They were ready for the *redditio symboli,* the confession of their faith, which took place some time during Holy Week, either on Palm Sunday, Maundy Thursday, Good Friday, or even on the great Sabbath, whereupon their baptism took place on the great Sabbath. But even then their training was not at an end, for during the week of Easter they were introduced into the secrets of the Sacraments, in the so-called mystagogic catecheses.

For all this material, as thus briefly presented, we have a number of source references. Bingham (*Antiquities,* Book X, chap. II, no. 17) tells of some of the strict means employed to make sure that the catechumens were sincere in their desire to become Christians. He quotes from the canons of various councils, showing that the ordinary time of the catechumenate was but two years, but that it could be extended to three and sometimes to five years, in case indoctrination was not yet satisfactory. He also shows that every lapse from the position of faith and virtue extended the time of the catechumenate, lest an unworthy person be received into the membership of the Church. In Justin Martyr (about 150 A. D.) we find the fol-

lowing reference to the preparation of the catechumens before they received Holy Baptism: "And for this [rite] we have learned from the apostles this reason. Since at our birth we were born without our own knowledge or choice, by our parents coming together, and were brought up in bad habits and wicked training; in order that we may not remain the children of necessity and of ignorance, but may become the children of choice and knowledge and may obtain in the water the remission of sins formerly committed, there is pronounced over him who chooses to be born again, and has repented of his sins, the name of God the Father and Lord of the universe, he who leads to the laver the person that is to be washed calling him by this name alone. For no one can utter the name of the ineffable God; and if any one dare to say that there is a name, he raves with a hopeless madness. And this washing is called illumination, because they who learn these things are illuminated in their understandings. And in the name of Jesus Christ, who was crucified under Pontius Pilate, and in the name of the Holy Ghost, who through the prophets foretold all things about Jesus, he who is illuminated is washed." (*First Apology,* chap. 61.) In the great writing of Origen against Celsus, in chapter 51, we find the following statements concerning the work exercised by the Early Church in admitting candidates to membership: "The Christians, however, having previously,

so far as possible, tested the souls of those who wish to become their hearers and having previously instructed them in private, when they appear (before entering the community) to have sufficiently evinced their desire towards a virtuous life, introduce them then, and not before, privately forming one class of those who are beginners and are receiving admission, but who have not yet obtained the mark of complete purification; and another of those who have manifested to the best of their ability their intention to desire no other things than are approved by Christians; and among these there are certain persons appointed to make inquiries regarding the lives and behavior of those who join them in order that they may prevent those who commit acts of infamy from coming into their public assembly, while those of a different character they receive with their whole heart in order that they may daily make them better." In the introductory chapter of Tertullian's book *De Spactaculis* we have statements showing how careful the early Christians were about admitting new members to their congregations and how earnestly they instructed them: "Ye servants of God, about to draw near to God, in order that you may consecrate yourselves solemnly to Him, seek well to understand the condition of faith, the reasons of the Truth, the laws of Christian discipline, which forbid, among other sins of the world, the pleasures of the public shows. Ye

who have testified and confessed that you have done so already, review the subject that there may be no sinning, whether through real or wilful ignorance. For such is the power of earthly pleasures, that, to retain the opportunity of still partaking of them, it contrives to prolong a willing ignorance and bribes knowledge into playing a dishonest part. To both things, perhaps, some among you are allured by the views of the heathens, who in this matter are wont to press us with arguments such as these: 1) That the exquisite enjoyments of ear and eye which we have in things external are not in the least opposed to religion in the mind and conscience; and 2) that surely no offense is offered to God in any human enjoyment by any of our pleasures, which it is not sinful to partake of in its own time and place, with all due honor and reverence secured to Him. But this is precisely what we are ready to prove, that these things are not consistent with true religion and true obedience to the true God. There are some who imagine that Christians, a sort of people ever ready to die, are trained into the abstinence they practise with no other object than that of making it less difficult to despise life, the fastenings to it being severed, as it were. *They regard it as an art of quenching all desire* for that which, so far as they are concerned, they have emptied of all that is desirable; and so it is thought to be rather a thing of human planning and foresight than

clearly laid down by divine command. It were a grievous thing, forsooth, for Christians, while continuing in the enjoyment of pleasures so great, to die for God. It is not as they say; though, if it were, even Christian obstinacy might well give all submission to a plan so suitable, to a rule so excellent." In the *Apostolic Constitutions* (Book VII, Section 3) we have a full description of the manner in which the catechumens were admitted to the Church. The first part of this description, which speaks of the instruction of the catechumens, reads as follows: "Now, after what manner those ought to live who are initiated into Christ, and what thanksgivings they ought to send up to God through Christ, has been said in the foregoing directions. But it is reasonable not to leave even those who are not yet initiated without assistance.

"How the Catechumens are to be Instructed in the Elements.

"XXXIX. Let him, therefore, who is to be taught the truth in regard to piety be instructed before his baptism in the knowledge of the unbegotten God, in the understanding of His only Son, in the assured acknowledgment of the Holy Ghost. Let him learn the order of the several parts of the creation, the series of providence, the different dispensations of Thy laws. Let him be instructed why the world was made and why man was appointed to be a citizen therein; let him

also know his own nature, of what sort it is; let him be taught how God punished the wicked with water and fire and did glorify the saints in every generation — I mean Seth, and Enos, and Enoch, and Noah, and Abraham and his posterity, and Melchizedek, and Job, and Moses, and Joshua, and Caleb, and Phineas, the priest, and those that were holy in every generation; and how God still took care of, and did not reject, mankind, but called them from their error and vanity to the acknowledgment of the truth at various seasons, reducing them from bondage and impiety unto liberty and piety, from injustice to righteousness, from death eternal to everlasting life. Let him that offers himself to baptism learn these and the like things during the time that he is a catechumen; and let him who lays his hands upon him adore God, the Lord of the whole world, and thank Him for His creation, for sending Christ, His only-begotten Son, that He might save man by blotting out his transgressions, and that He might remit ungodliness and sins and might 'purify him from all filthiness of flesh and spirit,' and sanctify man according to the good pleasure of His kindness, that He might inspire him with the knowledge of His will, and enlighten the eyes of his heart to consider His wonderful works, and make known to him the judgments of righteousness, that so he might hate every way of iniquity, and walk in the way of truth, that he might be thought worthy

of the laver of regeneration, to the adoption of sons which is in Christ that, 'being planted together in the likeness of the death of Christ,' in hopes of a glorious communication, he may be mortified to sin and may live to God, as to his mind and word and deed, and may be numbered together in the book of the living. And after this thanksgiving let him instruct him in the doctrines concerning our Lord's incarnation and in those concerning His Passion and resurrection from the dead and assumption."

All this is more fully substantiated by the various books which actually treat of the instruction of catechumens, giving us the actual content of the lectures and catecheses delivered in the third and fourth centuries. Even from Clement of Alexandria we have a whole book entitled *The Instructor* (Pedagog), which is intended for the complete indoctrination of Christians who wish to become full members of the Church. We find here special chapters on the instruction in elementary principles, which includes the minimum information for members of the Church on Jesus Christ as the Word of God, on various attributes of God, on the instruction by the Law and the Prophets, on every department of the Christian's behavior, both at home and in public, so that there is no division of knowledge omitted in the instruction. When we examine the catecheses of Cyril of Jerusalem, with its twenty-three lectures

or catechizations, we find the same thing, and even in a better form. The first catechizations are on the Creed; they embrace a thorough exposition of every word in the Church's confession, fully 414 pages in the Thalhofer edition. In the five Mystagogic Catecheses we have a complete exposition of the renunciation made before Holy Baptism, together with an explanation of every part of the ceremony connected with the act of baptism; likewise an explanation of the Lord's Supper and its significance, of the life of sanctification expected of the believers, and of the meaning of the Lord's Prayer. This occupies another forty pages. — In Augustine's writings we likewise have a full exposition of the doctrines of Christianity as taught to the catechumens. His book on the instruction of religion (*De Catechizandis Rudibus*) gives a full discussion of the manner in which the candidates for membership ought to be prepared for this step. It is the first book on catechetics which is really worthy of the name, and it shows that the Early Church was thoroughly conscious of its obligation over against the new members of the various congregations. But no less important for the understanding of the situation in the Early Church is Augustine's book on "The Symbol" (*De Symbolo ad Catechumenos*). Here we have a full exposition of the Apostolic Confession, with detailed explanation of every doctrine which is necessary for proper Christian knowledge. The dis-

cussion is so vivid and interesting that many parts of it may well serve as models to this day.

During the Middle Ages, especially between the beginning of the seventh and the beginning of the sixteenth century, the status of instruction on indoctrination very rapidly deteriorated. Since the Christian religion was the state religion of the Holy Roman Empire, a weakening in the insistence upon thorough knowledge became increasingly noticeable. In most cases not much more was required than a knowledge of the Ten Commandments, the Creed, and the Lord's Prayer, and even this was often rather uncertain. At the time of Charles the Great an attempt was made, chiefly under the sponsorship of Alcuin, to raise the standards of indoctrination. Other men of that age who made some attempt at bringing standards into the Church were Permin and a few local teachers in the monasteries of Northern France, Southern Germany, Ireland, and later England. Just what the situation was at the beginning of the sixteenth century may be seen from Luther's well-known introduction to his Small Catechism and from his various other writings, in which he deplores the terrible conditions in the Church of his day. But Luther did not stop with mere lamentations over the sad conditions. His Small Catechism was intended as a book of instruction, not only for the young, but also for the old, and he himself made it a practise to recite sections of the

Small Catechism all his life. He made it a point, likewise, to have the people get acquainted with the outstanding stories of the Bible, namely, in his *Perikopenbuechlein,* the precursor of the Bible histories, which are rightly considered so highly in the Lutheran Church. His Large Catechism was used, and may to-day be used, for adult instruction, even for home devotion. It contains all the chief parts of Christian knowledge, both in the line of doctrine and in that of Christian life. Although Luther himself did not advocate the rite of confirmation, it was reintroduced with his permission as early as 1531. Many of the German church orders contain specific directions concerning confirmation. But it is significant that all of them insist upon thorough indoctrination with regard to both children and adults. Chemnitz devotes a section of his *locus De Ministerio* to the question of indoctrination, making this feature conditional for all subsequent steps. This was the situation for over a century.

We Lutherans of America, now confronted with conditions which largely resemble those found in the history of the Early Church, will do well to learn from the zeal of these theologians and leaders of the Church. It is obviously out of harmony with the demands of Scripture and the meaning of church-membership if adults are admitted into the congregations without an adequate knowledge of the Christian truth. To be satisfied with a

mere series of lectures outlining some of the important features in Christian doctrine, is not in keeping with the demands of Scripture. This much at least ought to be done, that all the fundamental doctrines of the Bible, as they are connected with the doctrine of justification by faith alone, and as they are connected with the proper examination required of a Christian before partaking of the Lord's Supper, be not only presented, but be thoroughly discussed and understood by every candidate. It is very easy to add members to the Church who merely signify their intention of being Christians. Many a young man has joined the Church merely to please his bride-to-be. And many another person has come in under the urge of a sudden enthusiasm, which proved to be a straw fire. We ought to remain conscious of the great worth of church-membership as set forth by Christ Himself. He very clearly states, Luke 14, 26—35: "If any man come to Me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be My disciple. And whosoever doth not bear his cross and come after Me cannot be My disciple. For which of you, intending to build a tower, sitteth not down first and counteth the cost whether he have sufficient to finish it? — lest haply, after he hath laid the foundation and is not able to finish it, all that behold it begin to mock him, saying, 'This man began to build and

was not able to finish.' Or what king, going to make war against another king, sitteth not down first and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? Or else, while the other is yet a great way off, he sendeth an ambassage and desireth conditions of peace. So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be My disciple. Salt is good; but if the salt have lost his savor, wherewith shall it be seasoned? It is neither fit for the land nor yet for the dunghill, but men cast it out. He that hath ears to hear, let him hear."

To summarize: Membership in the Christian Church is an immense privilege; it ought to be worth a great deal to every one who aspires to the rights and privileges of such membership. It will not suffice for us to be satisfied with a membership which the Lord compares to the seed which fell upon thin soil, of which He Himself says that people of this type receive the Word with joy, but that they have no root; only for a while do they believe, but in the time of temptation they fall away. The candidate for membership in the Christian Church will value this membership more highly if the demands presented to him indicate the worth of the treasure and the value of the privilege which will be his when he does become a member. It is a problem which requires much wisdom, but one whose solution is not impossible.

7. What About the Unmodified Question-and-Answer Method?

Is the Unmodified Question-and-Answer Method the Best to be Used in Religious Instruction?

In order that we may give an intelligent answer to the question proposed in the topic of this chapter, it will undoubtedly be best to define and characterize a number of the methods which have been in use in religious education, especially during the last two or three decades. The question-and-answer method, as the name implies, follows a lesson plan according to which the subject is treated by means of questions on the part of the teacher, to be followed by the corresponding answers on the part of the pupils. This method may again be subdivided. We have, for example, the so-called Socratic method, in which, without the use of a text-book, the teacher develops the subject of the lesson by means of skilful questions based upon previous knowledge of the children or suggested to them by the teacher. There are still educators, even to-day, who believe that this method may be pursued successfully at all times, although they admit that it requires an unusual amount of specialized training for the teacher and that it consumes a great amount of time in the actual lesson. A second subdivision of the general question-and-answer method is the recitation

method. This may be said to include three parts: 1. the assignment of the lesson on the part of the teacher; 2. the study of the lesson on the part of the pupil; 3. the recitation itself, with the teacher eliciting more or less skilful questions. This method enlists the cooperation of teacher and pupil, and it requires much more preparation than the average teacher supposes. The third subdivision of the question-and-answer method is that of the so-called examination method. This is really another form of the recitation method, but the burden of the entire matter is placed upon the pupil. He is required not only to gather all the material himself, but also to present it in his own way, with or without questions on the part of the teacher to guide him.

The story-telling method has been associated with religious education ever since the Sunday-school movement has assumed real proportions. The advantage of story-telling in religious education is that of making the truth live in the imagination and in the intellect of the children. The story, properly told, makes the children see the things which are presented, and it will usually stir their hearts to feel and their wills to act. Of course, story-telling as a method can be learned only by the application of a great deal of hard work, since it requires the most careful preparation of the subject-matter with reference to the age and ability of the children, followed by a clear

and pointed presentation during the lesson, tending toward a definite goal. As Mrs. Eggleston shows in her book *The Use of the Story in Religious Education,* the language of the story-teller, the imagery of the story, the rhythm of its phrasing, and other factors are essential if this method is to be successful.

The so-called discussion method develops the lesson within the class period itself. This method presupposes the introduction in the form of skilful questions on the part of the teacher. These questions will naturally be thought-questions, also known as development-questions; for their purpose is to set the pupil to thinking and then to get him to express his thought. After certain statements have been made on the part of one or more pupils, these may be used as a basis for further discussion. From the outset it seems evident that this form of teaching is restricted to the higher department of a Sunday-school or the upper grades of a day-school.

The outline-talk method is one in which the outstanding facts from the answers of a lesson are before the pupils, and the skeleton of the lesson plan is then filled by both teacher and pupil. It is really a combination of the recitation method and the discussion method and may properly result in the cooperative method, as Weigle calls it. It requires a special assignment of the lesson in a previous class period, with the work so distributed

as to bring in contributions from the various members or groups of the class. In other words, the work of every lesson is socialized, at least to a certain degree. Naturally the method must be adapted to the stage of development of the pupils by changing the character of the assignments. In the lower departments, or grades, only small bits of memory work can be assigned for home study, the idea being that these serve for the construction of definite questions and answers and perhaps some manual work. In the higher grades, or departments, much more may be presupposed on the part of the pupils, and formal topics will take the place of definite questions. It is evident that this method permits of a very wide latitude, since the nature and the scope of the topics may be adapted to the maturity of any class.

Dr. Weigle also speaks of the research method, which is really a further advance of the discussion method and places a stronger emphasis upon socialization. The essential feature of the method is this, that the teacher becomes the leader of a group of students working together in the pursuit of certain topics of knowledge. In this instance the pupils may either work individually or in groups under the leadership of some oustanding pupil. In the reports before the class every individual student or group of students will present the facts that have been discovered and then lead in the discussion of the topic. In other words, the

research method represents the highest development of the cooperative method. Dr. Weigle says of it: "It demands an exceptionally strong and well-equipped teacher; and it can be used only with such pupils as have the intellectual ability to do such research work and are willing to take the time for it."

The last method is the so-called lecture method, in which the teacher does all the talking and the class has not even an outline before it to work with. The evident advantages of this method are the definite and systematic presentation of the lesson and the great economy of time. Contrary to the ideas held by some, this method demands the very best of a teacher and requires one to be a direct and resourceful public speaker.

In all the methods, text-books may be used, and it depends to some extent upon the teacher and upon the age of the pupils whether one or more text-books are to be introduced. In the lower grades a single text-book has been found to yield the best results, while in the upper grades two or more text-books have safely been used, possibly even with a number of reference books which were available.

Now that various methods of teaching at the present time have been briefly characterized, one may look for further information and guidance to the history of past performances. There are

certain passages in the Bible which give us a pretty clear picture of the methods in use in the religious training at that time. When the Lord says of Abraham: "For I know him, that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment," Gen. 18, 19, it is clear that the patriarch had a systematic method of making known to the people in his care the great facts of both historical and moral truth which had been revealed and imparted to him. The well-known words of Moses also, Deut. 6, 6. 7, indicate more than a haphazard instruction in the fundamental facts of religion; for the teaching of the Word of God diligently unto the children has reference to a systematic instruction in the Word of the Lord in a wide sense. Cf. Deut. 11, 19. 20. As we see from a number of passages in the Old Testament and what we know also from information given us in reasonably reliable tradition of the Jews, the method of instruction was not merely one of imparting information without any reaction on the part of the children, but it included and implied a discussion on the part of the younger generation, a purposeful activity, or at least a motivated activity, which made their attitude over against the information intelligent. One gets the same impression from Ps. 78, 1—7. In fact, that entire passage is illuminating with respect to the process of education as carried on from generation to gen-

eration among the people of the Old Testament. Any one familiar with the history of religious education from the earliest times to the end of the first century A. D. knows there was no variation in the subject-matter presented and in the methods which were used, with the one exception that the fulfilment of prophecies was added to the instruction given to the New Testament children after the ascension of Christ.

Much may be learned from the method which Jesus used in His teaching; for, although much of His instruction was addressed to adults, He was dealing with the fundamentals of Christian truth and, for the most part, with untrained minds, in whose case the truth of the Word of God must be presented in the very simplest fashion. We have a number of connected discourses by Jesus, of which the Sermon on the Mount (Matt. 5—7) and the Sermon in the Fields (Luke 12) are the longest. But we also have the report of many of these parables, or stories according to the Oriental pattern, in which He set forth the great truths pertaining to the salvation of man. He did not conduct entire lessons in the formal question-and-answer method, although He could use questions to good advantage and with telling effect for His own purposes. It is clear that His discussion method was the favorite one with people from whom one might expect a greater measure of understanding, while He reserved the method of tell-

ing stories in the case of those from whom one might not expect a large measure of preparation for the hearing of the Word.

We have a few passages in the New Testament which tend to reveal to us the manner in which the early Christians carried on the work of instructing candidates for baptism and for admission into the Christian Church. It is clear from Luke 1, 4 and Acts 18, 25 that the method of instruction used in the Early Church was one employing the oral work of the teacher. If one takes into account also Rom. 2, 18; 1 Cor. 14, 19; and Gal. 6, 6, he may well draw the conclusion that the method of instruction used in connection with synagog worship and in the schools of the Jews was continued in the early Christian Church. The word with which we are here concerned is that which we have retained in catechize, catechism, and similar words. It has been the custom to define this word as one implying the question-and-answer method exclusively, but we have no evidence from the early history of the Church which would compel us to accept this as the truth. From what we know concerning the methods of instruction in use at that time, the lecture method was just as much in vogue as any other method, and if the Jews took over any of the Oriental teaching at all, as the Talmud indicates, the story-telling method was also used by them.

A further point of information comes to us from the Early Church. Contrary to the notion which is generally held, the work of the early teachers was not in the form of catechizations as we commonly conceive of them to-day. On the contrary, the book of Augustine *De Rudibus Catechizandis* and that of Cyril, *Mystagogic Catecheses,* are given in the form of addresses rather than in the question-and-answer method. We may really distinguish two sets of catechizations by Cyril of Jerusalem (died 386). The first is that on the Symbolum, and every specimen shows the same structure, the outline being evident throughout, though the catecheses themselves are in the nature of addresses. The same author's *Mystagogic Catecheses,* addressed to the *photizomenoi,* explain the doctrines immediately connected with their full reception into the congregation (Baptism, Chrism, Eucharist). Augustine's (354—430) book *De Rudibus Catechizandis* contains instructions for the catechete and is followed by a series of four books *De Symbolo ad Catechumenos,* books or tracts or addresses as he advocated them for the use of such as were being instructed in the truth of the Christian religion previous to their formal reception into membership. We might add another witness from the same century in which Augustine wrote his chief treatises, namely, Cyril of Alexandria (died 444). His *Seven Dialogs* on the essential equality of the three persons of the

Godhead exhibit a marked dependence on the Socratic form; but there is also a marked tendency to use the direct expository method.

As we survey the Middle Ages, we find very little that may really show us the way in our present discussion; for the work of Pirmin, of Alcuin, and of Rhabanus Maurus show a marked dependency upon Augustine. That the Medieval Age turned to works rather than to the proclamation of the grace and mercy of God in Christ Jesus is evident even from the fact that the Seven Deadly Sins form practically the basis of all instruction in the Church, from the Mohammedan empire to the British Isles. There are bright spots, fortunately, not the least among these being the catechisms which appeared in the ninth and tenth centuries. Of particular interest in this connection is the *Weissenburger Catechismus,* the manuscript of which goes back to the ninth century. A specimen of its exposition will give some idea concerning the form employed. *"Fater unser, thu in himilom bist, giuuihit si namo thin. Gotes namo is simbles* [*immer*] *geuuihit; auch thanne uuir thiz quedhem, thanne bittem uuir, thaz sin namo in uns mannom uuerdhe giuuihit thuruh guodiu uuerc. Quaeme richi thin. Richi gotes is simbles endi eogihuuar* [*ueberall*]: *thes bittem uuir thoh, thanne uuir thiz quedhem, thaz gotes richi si in uns endi thes diufles giuualt uuerdhe arfirrit* [*entfernt*] *fona uns."* (Braune, *Althoch-*

now call our work in Bible History, and he also shows that the method of teaching was not confined to the question-and-answer form.

If, on the basis of this chiefly historical investigation, we ask the question of our caption once more: "Is the unmodified question-and-answer method the best to be used in religious instruction?" my answer would be, No. The reasons for this conclusion, aside from the historical considerations, are chiefly three. There is, in the first place, often no adequate connection of the lessons prepared according to this method and therefore also no adequate motivation. The presentation has a tendency to become abstract in the very nature of thing. In the second place, the lesson tends to be addressed to the memory and the intellect of the children only. The feelings are usually reached by appeals only, and these are noticeably absent from the direct catechetical method as heretofore in use. And, finally, the presentation according to the question-and-answer method is very apt to become mechanical by the very nature of the form. Many teachers get into a rut in teaching by this method, so that they question on the text which is before the children, and both questions and answers are automatic.

The difficulty will probably best be met by making use of a variety of approaches in religious instruction and training. This would require more

activity on the part of the pupils, in other words, a certain amount of socialization of the teaching method. In some instances this activity may be brought about or stimulated by thought-questions or by topics chosen by the pupils or assigned by the teacher. Entire sections of the Catechism may be successfully treated according to this method, especially in the upper grades. Then, also, visual aids in teaching and visual instruction as such could be extended far more than at present, not only in the matter of using good Biblical pictures, but also by the use of diagrams and figures. Miss Wood, in her book *Chalk Talks,* has shown the way, and we may learn much from the presentation there offered. Then, also, the form of exposition and discussion may be applied much more freely. In many cases the stimulus offered by this form of approach may revive an almost dead interest in the lesson in religion. Even the lecture method, or rather the outline-talk and discussion method, may be used, at least in catechumen classes, both those for children and those for adults. (In lower grades the story-telling method predominates; in the middle grades, the question-and-answer method, with variety; in the upper grades, the discussion method.)

And throughout this discussion, as in all our work, let us not forget the words of Luther: *"Die besten und nuetzlichsten Lehrer aber und den Ausbund halte man die, so den Katechismus wohl*

treiben koennen, das ist, das Vaterunser, die zehn Gebot' und den Glauben recht lehren; das sind seltsame Voegel. . . . Man muss ja dem Poebel solche kurz' Ding' immer vorbleuen, als Vaterunser, zehn Gebot' und Glauben, und danach in allen Evangelien und Predigten darauf dringen und treiben; sie lernen dennoch [*leider*] *wenig genug davon.*" (XIV, 1771.) In the measure in which we succeed in improving our methods of instruction in our foremost subject shall we be able to approach the ideal of the great Reformer here set forth.

8. Luther's Catechism a Masterpiece of Religious Pedagogy.

This caption is intended as a most emphatic assertion, chiefly because the importance of Luther as an educator is largely underestimated, but also because catechism-training in general has been condemned by recent writers, also with particular reference to the Small Catechism of Luther. As far as Luther's position in the field of education is concerned, this has been most ably set forth by Painter, *Luther on Education,* and by Bruce, *Luther as an Educator,* both of which are worthy of the most careful study on the part of every searcher for the truth. But the present essay is concerned in particular with the greatest achievement of Luther outside of his monumental work of translating the Bible into German, namely, his

writing of the catechisms, specifically the Small Catechism.

One of the severest arraignments of instruction by the catechetical method is offered by Soares in his recent book on *Religious Education*. In chapter VIII: "Education through Organized Knowledge," he writes: "In truth, the catechetical system is at the very opposite pole from the experiential concept of knowledge. No one mediating a living experience to another would ever put it into such a form. It is curious that many worthy people suppose that there is something ecclesiastical and sacred about catechizing as a form of instruction. Of course, it is nothing but the method which was once employed in all teaching and which has been abandoned in every other sphere except that of religion. Formerly geography, grammar, natural science, and all other subjects were taught by the exact question and memorized answer; to-day only religion retains so dull and wooden a procedure. But it is not only bad method, but worse theory; for it implies that the ability to give a definition of an experience has some vital relation to the experience itself, whereas it may have none at all. . . . There are two other fallacies upon which catechisms and similar memory methods are based. One is that there is a 'golden age of memory,' which it is most important to employ for storing the mind with the treasures which will be needed through

life. There is no psychological basis for this view. Wise educational procedure will give opportunity for the constant storing of the mind with beautiful and interesting material, which may be vitally experienced at the time that it is learned. With proper memory practise we may go on through life learning what is needed whenever we understand it, and it will be far easier than to learn anything that is a dreary imposition without significance. . . . The other fallacy is that abstract ideas which are beyond the child's experience can be made understandable if expressed in simple language and illustrated by concrete examples. If a theological concept is beyond his understanding of the ways of life, it is no clearer in monosyllables than in the technical statement and no more intelligent when illustrated; indeed, probably less so, for the child will give attention to the illustration itself."

We are constrained to disagree with the author of these statements in a number of points. In the first place, the "experiential concept of knowledge" has little value when we are dealing with the revelation of the mystery of God's grace in Christ Jesus. Even in certain other branches of study it is conceded by educators in the front rank that a definite amount of telling is necessary; for not all knowledge can be experienced by children, not even in the field of ordinary relations. It surely must be conceded that many a fact and

many a process in education is like the scaffolding in building a house, necessary for the time being, although it is later discarded. And in the field of religion, where the chief item of information is a revealed fact, every educator who holds the truth of Scriptures must do exactly what the holy men of God themselves did — *tell* the oracles of God.

In the second place, a "vital relation to the experience" is not necessarily required in religion; for the basis of religion is knowledge and not feeling. The feelings can be set in motion in religion only as they are stirred by the recital of the unspeakable love of God in Christ Jesus. Where this foundation has not been laid, all show of emotional religion will have no true significance and no lasting value.

In the third place, all denials will not change the fact that later childhood and early adolescence is the age of *most retentive* memory. It has been amply demonstrated that children not only possess an astounding faculty of absorbing facts at this time, but also that the facts so added to the stock of information will be more readily recalled. Every pastor has been amazed to find old people, some of whom had not attended church in decades, able to repeat their Catechism text and their hymn verses with great ease.

And finally, the thrust at "abstract ideas" and "theological concepts" is beside the mark. Far from being handicaped by their inability to under-

stand the mystery of their redemption through the merits of the Savior, the children actually have the advantage over adults, since their reason does not yet act as a deterrent in accepting Scripture facts. "Except ye be converted and become as little children," says the Savior, "ye shall not enter into the kingdom of heaven." We adults need more of the simple trust of the children in the eternal truths of God's Word; the world would be a far better place for such trust.

Another recent writer who launches a bitter attack against the catechetical system in general and also includes Luther's Small Catechism in his criticism is Frank Glenn Lankard, in his book *A History of the American Sunday-school Curriculum*. We quote just a few thoughts from this book in order to show the author's position, all of them from chapter IV: "The Catechism as Curriculum Material": "Following the Reformation, there was a long controversial period over doctrines, often referred to as the 'Battle of the Creeds.' As a natural consequence the new doctrinal emphases that were commonly accepted and taught became crystallized into formal statements. These statements of creed, or belief, were emphasized by churches and parents as a necessary part of the religious equipment of childhood and youth. Religious people commended kindly acts and virtuous lives and accepted the spirit of Jesus in principle, but the point of greatest emphasis was

correct belief, and correctness in morals and life was in no sense accepted as a substitute for correctness in doctrine. The Bible was placed in the hands of Protestants and was widely read, but the doctrinal points received the main emphasis. The social message of Jesus was undiscovered, while the theological emphasis of Paul was unduly stressed. In view of the pervading spirit of the seventeenth and eighteenth centuries it is not hard to understand why the catechism was deemed so important and why it held such a large place in all religious instruction." (P. 71.)

The author's remarks on Luther's Small Catechism are interesting: "The Small Catechism is theological and doctrinal throughout, although including less of the 'fear element' than the catechism by Dr. Watts. It is a clear and concise statement of belief in the main tenets of the Christian religion. 'It contains strong food for strong men and yet milk for babies; for Luther had the enviable faculty of being able to express the deepest things in the plainest words.'" (P. 81 f.) The quotation is from an *Introduction to the Heidelberg Catechism* published in London in 1900. It is refreshing to note that Luther at least receives that much credit.

But the author's condemnation of the catechism as a text-book for children is emphatic, nevertheless. We read, for example: "To tell a little child that our first parents were driven out of

Paradise and became subject to guilt, pain, sin, and death is to present a phase of life outside of his experience. It seems perfectly absurd that a little child under seven will understand the concept of human nature — corrupt and inclined only to evil, subject to pain and death." (P. 84.) We take issue with both thoughts, for the story of the Fall does not produce a morbid reaction in children, as recent investigations have shown, and there may be far more understanding of human nature in the heart of a child than some of these bold statements would have us believe.

The author's summary at the end of chapter V contains the following assertion: "A close study reveals a certain sameness in all the catechisms, regardless of their names or their own peculiar method of approach. The treatments may vary in a limited degree, but fundamentally the catechisms are the same, for they are composed of abstract doctrines and beliefs that defy simplification to the point where children may use them profitably. The concepts are entirely too difficult and too far removed from their life problems and should have no place in the curriculum intended for small children." (P. 127.)

What is to be said of these criticisms? They reveal an amazing lack of information concerning the fundamental demands of Holy Writ regarding the bringing up of children in the nurture and admonition of the Lord. The objectives of re-

ligious training are so clearly stated that the matter is settled for all those who accept the Bible as the inspired Word of God. Jesus says: "Go ye therefore and *teach* all nations, . . . *teaching* them to observe *all things* whatsoever I have commanded you." Matt. 28, 19. 20. "These are written that ye might believe that Jesus is the Christ, the Son of God, and that, believing, ye might have life through His name." John 20, 31. There is no essential difference in the object of the faith of little children and adults; only the full awareness is not apparent before the age of self-consciousness. "From a child [literally, from babehood] thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." 2 Tim. 3, 15. "Suffer the little children to come unto Me and forbid them not; for of such is the kingdom of God." Mark 10, 14. "These little ones which believe in Me." Matt. 18, 6.

In keeping with these clear statements of Scripture, which could easily be augmented by scores of other passages, we most emphatically assert that the Small Catechism of Luther is a masterpiece of religious pedagogy. We are fully aware of the fact that there have been men, also in Germany, who did not recognize the high pedagogical value of Luther's Catechism. Men like Dinter launched severe attacks against the book, partly on the score of arrangement, partly on that of inade-

quacy. Luther's own explanation is worth considering at this point. In his introduction to *A Short Form for Studying the Ten Commandments, the Creed, and the Lord's Prayer,* of 1520, he writes: "For there are three things necessary for a person who desires to be saved. In the first place, that he know what he should do and what to omit. In the second place, if he sees that he cannot do or omit it with his own strength, that he may know where he may take it or search for it and find it in order that he may perform or omit it. In the third place, that he know where he may search for it and get it. Just as it is necessary for a sick person, in the first place, to know what his sickness is, what he must do or refrain from doing. Furthermore it is necessary for him to know where the medicine is to be found to help him do or refrain from doing what a healthy person can do. In the third place, he must have a desire for it, must seek and fetch, and have it brought. . . . Thus the commandments teach a person to realize his sickness, that he may see and feel what he can do and refrain from doing, what he can omit and not omit, and acknowledge himself a sinner and a wicked person. Then the Creed proceeds to show and teach him where he may find the medicine, the grace of God, which will assist him in becoming pious, that he may keep the commandments; and it shows him God and His mercy, revealed and offered in Christ. In the third

place, the Lord's Prayer teaches him how he may desire, seek, and fetch this grace for himself, namely, by means of regular, humble, and comforting prayer. . . . These are the three points in Scripture." (St. Louis Ed., X, 150.)

In agreement with these statements we maintain that the Small Catechism of Dr. Martin Luther is a pedagogical masterpiece, in the first place, on account of its *clear objective.* There is no vagueness, no uncertainty, about the presentation of sin and grace. The evil is clearly shown, the remedy is fully described and offered, the means of grace are set forth in keeping with the Word of God, and a life of true sanctification is provided for.

In the second place, the book is a pedagogical masterpiece on account of its *contents.* It really offers the chief parts of Christian doctrine as set forth in the Bible itself, with the proper emphasis on the most essential, the fundamental, points. First the pupil learns that he is a poor sinner; then, that he is saved by Jesus Christ; then, that he may enjoy the fellowship of prayer to God with others; then, that Holy Baptism is truly the Sacrament of Initiation, with wonderful comfort for the Christian's whole life; then, how he ought to make confession of his sins and receive the assurance of forgiveness; finally, that he may receive the seal of the forgiveness of his sins in the Lord's Supper, the Sacrament of Confirmation.

In the third place, the Small Catechism of Luther is a pedagogical masterpiece on account of its *form and language.* It is definite, clear, concise in all its parts, without superfluous ballast, with a careful observance of the logical order, and with the sentence emphasis beautifully placed. The language and imagery are so simple that a child has no difficulty in following the thoughts expressed. And as for beauty of diction, it would be hard to find in all literature a more beautiful period than that offered in the explanation of the Second Article of the Creed.

In the fourth place, the Small Catechism of Luther has proved itself a pedagogical masterpiece by its *history* during the past four centuries. Millions of children and adults have during this time received their chief instruction from this little book; they have learned to place their faith in Jesus Christ, the one Savior of mankind; they have been taught to lead a truly Christian life; they have gained the information and the confidence which enabled them, at the last, to fall asleep in Jesus' wounds. This demonstration is an unanswerable argument for the adequacy of the Small Catechism as a religious text-book. No wonder that men of every station have praised this book in words which would seem extravagant if it were not for their sincerity. Names like Justus Jonas, Johann Mathesius, Sabina of Saxony, Joachim of Anhalt, Conrad Porta, Tilemann

Hesshusius, Veit Ludwig von Seckendorf, Leopold von Ranke, Lyserius, and scores of others could be mentioned, down to the present day, and further testimonials may be obtained from practically every person who has ever learned the Catechism with its life-giving truths. Let him who is in doubt make a comparison of the Small Catechism with the demands of Holy Writ, and the unbiased searcher for the truth will certainly be convinced.

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9. A Curriculum and a Course of Study for Religious Education.

The subject of curriculum construction has received much attention in recent years. Men like Bobbitt, Bonser, Charters, Davis, Wilson, Kyte, Lull, and others, have devoted much time to this very important phase of educational research, and the results of their labors have made a definite impression on the courses of study throughout the country. In a number of cities, schools on the order of experiment stations have been established, and these, together with the practise schools connected with normal schools and colleges, schools of education, teachers' colleges, and universities, have accomplished much in bringing out practical points in curriculum construction and in arranging courses of study.

But the same idea has now been applied to the

field of religion, some of the pioneers in this field being Betts (*The Curriculum of Religious Education*), Bower (*The Curriculum of Religious Education*), Emme and Stevick (*Principles of Religious Education*), Soares (*Religious Education*), Lankard (*A History of the American Sunday-school Curriculum*), and Wilson (*Child Psychology and Religious Education*). Perhaps we ought to include also another book by Betts, namely, *How to Teach Religion, Principles, and Methods.*

Undoubtedly some of the by-products of this movement have been good, for it tended to emphasize certain auxiliary factors which were being overlooked by some teachers of religion. The movement called attention to the relation between child study and the religious program (rightly understood), to the need of employing a variety of methods, to the advantages of visual education, to the necessity of training the devotional life, and other factors. These benefits we are ready to acknowledge, even if we are bound to make some modifications in the plans suggested by the religious educationists.

But when it comes to the question of the curriculum and the courses of study itself, we approach the matter with a very critical eye indeed. Modern pedagogy, also in the field of religion, is permeated with an evolutionistic, naturalistic psychology; it has studied comparative religion from the wrong angle; it no longer upholds and defends

Christianity as the one absolute religion. For that reason we are constrained to emphasize the first part of the apostle's injunction: *"Prove* all things; hold fast that which is good."

In taking up and examining the suggestions of the writers listed above, we shall follow no particular order, except that the chronological sequence will be observed in a general way. Beginning with Betts (*How to Teach Religion*), we find that chapter VII takes up the question of "The Subject-matter of Religious Education." The following statements are characteristic of the writer's attitude: "First of all we must realize that the sources of religious material are almost infinitely broad and rich. They are much broader than the Bible. . . . Human experience and human problems are broader than the Bible. New ages bring new conditions and new needs. Eternal truths may take on new forms to meet new problems. God inspired the writers of His Word, but He also inspires other writers, whose works are not in the canon. . . . The sources of material available for the religious education of childhood are therefore as broad as the multiform ways in which God speaks to men and as rich as all the great experiences of men which have left their impress upon civilization. . . . Besides the stirring poetry of the Bible and its appealing stories, myths [?], and parables, we have the marvelous treasure-house of religious literary wealth found in the writings of

Tennyson, Whittier [?], Bryant [?], Phillips Brooks, and many other writers." (P. 109 ff.) It is clear at once that this man does not think and speak in terms of the inspiration of the Bible as the Bible itself demands.

It is not surprising that the same author writes on Bible material for earlier childhood: "For the period of earlier childhood we shall need to omit all such material as deals with the broader and deeper theory of religion. This is not the time to teach the child the significance of the atonement, the mystery of regeneration, the power of faith, nor the doctrine of the Trinity." (P. 114.) Of later childhood the author says that the child (at the age of eight or nine to twelve or thirteen) "is still unready for the more difficult and doctrinal parts of the Scriptures." (P. 115.) And as for the adolescent period, the suggestion is that "the ethical teachings of the Bible should now be made prominent." There is some little discussion of the results of sin and disobedience to God and the need of learning a more generous and social attitude in later childhood, together with the necessity for repentance and prayer for forgiveness. But there is not a word about sin as an insult to the holy and righteous God, which brings upon the transgressor God's wrath and displeasure, temporal death, and eternal damnation. Justification by faith alone, the atonement through the vicarious suffering of Jesus, the source of true strength in

sanctification: all these seem to have no place in the course of study advocated by this author.

Emme and Stevick, in *Principles of Religious Education,* have the following statements: "There is basic material for study and assistance in acquiring the Christian way of living fruitfully in this world in many sources outside of Holy Writ, such as Christian experience under the influence of the Bible, contemporaneous and later reactions to Christ, all of which should have a proper place in a well-constructed curriculum." (P. 145.) From the same chapter it appears that the authors are steeped in unionism and syncretism and that salvation by character is the outstanding feature of the curriculum they have in mind.

Although the study by Lankard, *A History of the American Sunday-school Curriculum,* follows a certain chronological outline, it is necessarily topical at the same time, and the author's viewpoint appears in practically every larger section. It is evident, as we have shown elsewhere, that Lankard is definitely opposed to the use of the Catechism in religious, or at least in Sunday-school, instruction. Occasional notes show that he has also discarded the Bible as the infallible Word of God, as when he states: "Biblical scholars insist that the Book of Genesis contains prehistoric folk-tales, oral traditions, and primitive conceptions of science and the world order. . . . This is distinctly unfair to the rising generation, which

is being introduced to the facts of science and the characteristics of primitive peoples." (P. 269; cp. p. 317.) If the author had spoken of "destructive critics" instead of "Biblical scholars" his words would have had some value in this connection, but as it is, his evident agreement with a position subversive of the infallible truth of Scriptures, together with his rejection of Lutheran material setting forth the Trinity of God, the preexistence of Jesus, and the redemption according to the eternal will of the Godhead (p. 309), makes him a blind leader of the blind. In support of this criticism we quote a paragraph from the chapter on "Modern Graded Systems": "Without doubt, experimentation in the field of curricula has not proceeded sufficiently far for one to state with certainty what the proportion of Biblical and extra-Biblical material should be; but a series in which four-fifths of the material is Biblical would seem to represent a disproportionate range of material. Especially would this position be tenable in the light of the conviction that God's influence in the currents of history since the closing of the Sacred Canon and His presence in present-day activities deserve at least an equal amount of emphasis in the religious curriculum as that accorded to His dealings with the Hebrew people." (P. 294.) What need is there of further witness when the evidence against the belief in the inspired Word of God is brought in such plain words?

Coming now to Soares (*Religious Education*), we stand amazed at the calm *insouciance* with which he takes an evolutionistic pedagogy for granted and at the equal daring with which he presupposes an agreement on the question of unionism and syncretism. He suggests, for example, that a community curriculum in religious education be worked out by a council in which all educational institutions should be represented, continuing: "There should be no difficulty in the presence of ministers, priests, and Rabbis in this curriculum-making body." (P. 155.) The following are some of his suggestions: "Schools should study the experiences of different peoples at the winter solstice, to which each Christian church would give its own interpretation and nativity pageant, while Jewish congregations, instead of feeling the necessity of protesting against the observance of a Christian festival in the schools, would be perfectly free to substitute their own ethnic interpretation. The vernal equinox offers a similar opportunity. If the schools took the time which is at their disposal to study what the marvel of the recurring spring has meant in the experience of the race, they would open up mythology, history, literature, art—a most rewarding expansion of social sympathy." (P. 164.) In view of such statements one may well stand aghast and ask with the skeptical Pilate, "What is truth?"

For the sake of completeness and in register-

ing this bit of testimony from England, it may be said that the book by Wilson, *Child Psychology and Religious Education,* is based entirely upon naturalistic principles of religious education and presents the modern inadequate and misleading ideas regarding the subject-matter to be used in religious education.

The result of all this naturalistic psychology and evolutionistic pedagogy is seen clearly in the selections of lessons and in the printed lessons offered by leading denominational publishing houses. In a book by Frederick J. Rae, entitled *How to Teach the Old Testament,* the reviewer was obliged to place a score of question-marks on the margin, partly because the writer charges the Bible with containing errors, partly because many sections are utterly inadequate. The culmination of the entire Messianic teaching of the Old Testament is expressed in the paragraph: "The origin of the Messianic idea was the conviction that God had chosen Israel for a great task and a great future. He had made a covenant with Israel, and Israel was destined in the plan of God for great things." (P. 230.) Even the author's timid statement that he is inclined to believe the Servant of the Lord of Isaiah, chapters 42, 49, 50, and 53, describes an individual, does not take away from the weakness of the entire presentation. — The same must be said of an American book, *The Kingdom of Love,* by Blanche Carrier. This lesson book

most effectively takes the Christ of the Bible, the Savior, out of Christianity, substituting therefor a rather uncertain hero, whose completed picture is not in keeping with the facts presented in Holy Scriptures.

We are constrained to inquire: Why all this shallow philosophizing on the basis of a theory whose reasonableness has not yet been demonstrated and cannot be demonstrated, since it contradicts the Word of God? We have, in the Bible, the infallible source of all true pedagogical wisdom, both as to curriculum and course of study. We carefully observe the distinction between the two, since curriculum designates the goals, or objectives, together with certain general ideas regarding routes, while the course of study actually offers the material of the route or routes.

The Bible clearly and unmistakably sets before us the goal, or objective, of all religious education. In the great prayer of Christ we read: "As Thou hast given Him power over all flesh that He should give eternal life to as many as Thou hast given Him. And this is life eternal, that they might know Thee the only true God and Jesus Christ, whom Thou hast sent." John 17, 2. 3. That this Jesus Christ is not to be regarded as a mere example, or pattern, and that salvation by character is an idea utterly foreign to Christian conceptions, is stated in John 20, 31, compared with the entire gospel, especially Christ's own discourses. The

words of Peter, Acts 4, 12: "Neither is there salvation in any other; for there is none other name under heaven given among men whereby we must be saved," are simply a repetition of Christ's words: "The Son of Man is come to seek and to save that which was lost." Luke 19, 10. This is not a salvation by character, but "He shall save His people from their sins." Matt. 1, 21. The fundamental knowledge of the Christian by which he is made wise unto salvation is that of faith in Christ Jesus, 2 Tim. 3, 15, of which the great apostle states: "Therefore we conclude that a man is justified by faith, without the deeds of the Law," Rom. 3, 28; and again: "The life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me," Gal. 2, 20.

For that reason we find even the sequence of doctrinal knowledge clearly indicated in Scripture. The religious training of the Christian begins with the desire for the sincere milk of the Word. 1 Pet. 2, 2. But it does not stop there, as we see from 1 Cor. 3, 1. 2; Eph. 4, 14; for the inspired writer is most emphatic in his demands that the study of the principles of the doctrine of Christ, of repentance, faith, baptisms, laying on of hands, resurrection of the dead, eternal judgment, should be followed by more advanced study. Heb. 5, 12—6, 2.

In agreement with these clear demands of Holy

Scriptures the course of study of our Church is built up. It is fundamentally, essentially, Christocentric. The urgent insistence upon a knowledge of sin and of the essence of true repentance is made in order to set forth the one and only way of salvation, namely, through the vicarious atonement which Christ made by His active and passive obedience exhibited in His whole life, particularly in His great Passion and in His death. But the resurrection of Jesus, with His ascension into heaven and the session at the right hand of the Father, with all that this victory implies, is the basis for the appeal that the Christians, on account of the unspeakable mercies of God, present their bodies a living sacrifice, holy, acceptable unto God, which is their reasonable service. Only in this manner will the pedagogy of the Bible, the pedagogy of God, be realized.

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10. Evaluating the Religious Program of a Christian School.

(This list may be used either as a single-point scale, or the teacher may give the more important items two or more points, thus grading himself.)

I. Presenting Subject-Matter, Also with Proper Objective.

This section pertains to the work of the teacher in the classroom; for without the basis here proposed there is little chance for proper progress.

a. Complete and exact knowledge of the body of doctrine contained in Holy Scriptures.

Since the prime condition for teaching religion, according to Holy Writ, is that the teacher be "apt to teach," it follows that he must be acquainted with the whole body of doctrine, in systematic form, at least on the basis of a thorough course in the Small Catechism.

b. Wide background of information on historical, archeological, economic, and social data.

This is secondary to the truth of salvation, of course, and yet much depends upon the correct presentation of all the data here concerned, partly because confusion may result from insufficient knowledge, partly because advanced students in this field may grow suspicious of the whole teaching if these branches are not properly presented.

c. Acquaintance with, and ready manipulation of, various methods of teaching.

No teacher will ever become the slave of a method, but he ought to be familiar with the handling of all those that are worth while. As a skilful craftsman picks the proper tool at the proper time, almost unconsciously, so the consecrated teacher of religion will learn to apply the proper methods at the right time.

d. Wide background of child study.

This will include not only the information found in the regular text-books on psychology, but

particularly the pedagogical maxims and discussions of the Bible, together with a sympathetic interest in every pupil, so that not only the inherited characteristics and the factors of environment, but also the particular reactions of every pupil will be taken into account.

e. Lesson plans agreeing with mental and spiritual status of children.

This tangible evidence of the teachers' preparation for the individual lesson is a very important point in considering the adequacy of teaching. It embraces a proper regard for the whole class as well as the taking into account of the ability of slower groups and even of individual pupils.

f. Consecration and personal conviction of the truth.

This may seem hard to judge from an objective viewpoint, but it is bound to appear in the teacher's whole manner as well as in the form of presentation used by him. While every degree of sanctimoniousness is excluded, the seriousness of the teacher will be an outstanding feature of every lesson.

g. The passion for souls the evident driving force.

While the former point is concerned with the teacher's personal attitude growing out of his conviction, the present point concerns the objects of his consecrated solicitude. The highest craftsman-

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ship and art of teaching consists in this, that the teacher's own person recedes into the background, while the great purpose of his teaching stands out with unmistakable emphasis.

II. Directing the Acquisition of Subject-Matter and Memory Activities.

Religion is here considered as a formal subject, one which demands a great amount of drill, with many recitations and memory exercises.

a. Consideration for language best suited to children's needs.

This involves not only the choice of the mother tongue or the language of the country, in itself a matter requiring much wisdom, but also the use of speech adapted to the mental and spiritual stage of the pupils. If the children cannot understand the teacher, there can obviously be no teaching.

b. Motivation in assignment of memory work.

It is understood that no assignments in religious material ought to be made without some attempt to bring out the beauty of the text and of its message, sometimes with an extensive word explanation.

c. Beginning with small units.

This fundamental rule in pedagogy is still ignored at times, the ambition to accomplish an unusual amount by way of equaling the work

accomplished under ideal conditions being accountable for this condition.

d. Providing for the understanding of the text.

This ought to be added to the word explanation mentioned above; for some idea of the meaning of the text in its simplest form will greatly aid the children in retaining memory material.

e. Using frequent, short drill periods.

Experiments in schools of every kind during the last decades have abundantly demonstrated the value of this rule. The child's mind rapidly becomes fatigued; hence two ten-minute drill periods are better than one twenty-minute period.

f. Extending intervals of repetition according to a uniform plan.

This would mean having drill periods every day for one week, then with an intermission of one day, then using two periods a week, and finally only one period a week.

g. Observing proper grading of memory material.

The simpler parts of the Catechism text, short and easy hymn verses, proof-texts whose language and content are easy are to be used in the lower classes, the scope being enlarged according to some form of the spiral plan until the full mass of memory material has been drilled.

III. Stimulating Individual and Group Study.

This section is concerned with the teacher's ability to provide a basis for successful study of the material used for religious education both at home and in school situations.

a. Systematic reading of the Bible (or Bible-story books).

This provides for some specific plan by which the material included in a year's program may be cursorily read, by assigning to each day a definite portion, as when a student reads three chapters of the Bible on every weekday and five chapters on every Sunday, thereby completing the reading of the Bible once every year.

b. Reading objective: gist of books and content of chapters.

This ought to be made a specific objective during one reading of the Bible (or the Bible-story book), so that the mind of the student will be focused on this one objective.

c. Reading objective: points of doctrine.

This may well be made the objective in a second year or at a second reading in order that the pupil or student may become familiar with the great proof-texts, with the background of, and in relation to, their context.

d. Reading objective: beautiful passages.

This may well be made an objective from time to time, since this attribute of Holy Writ is also

a part of its powerful appeal to the hearts of men. These passages ought to be marked in some way, or the student should be encouraged to keep such passages in a special note-book.

e. Uniform plan for groups.

This form of stimulation includes a definite reading-plan for a year, possibly by means of chapters selected for every day, many such lists being available. Meetings should be held at regular intervals for the exchange of ideas and impressions between the groups taking part in this method.

f. Opportunity for interchange of experiences and thoughts.

Such opportunity ought to be provided by the instructor in school or Bible class, as during question-box hour or open-forum meeting, which may well be combined with the regular study lesson on some certain day in the week.

g. Ability to outline material.

This faculty must be developed by careful training under the constant supervision of the instructor, who should, however, always make allowances for viewpoints in order not to hamper originality of presentation.

h. Ability to summarize.

This is quite as important an accomplishment as the foregoing one, for many pupils and students

must be carefully taught how to get the gist of a chapter or paragraph and to make digests of the material studied.

i. Ability to reproduce and apply stories and doctrines.

This form of self-activity is a necessary part of full religious training, both for the individual himself and for use of the faculty in later life, whether as a teacher of the Church or in the home and the smaller circle of relatives and friends.

j. Ability to recall proof-texts and pertinent stories.

Much stress ought to be laid on this accomplishment, since by it the world at large measures the certainty of the Christian's faith. But it is very valuable also in the life of the individual and in the smaller circle of home and relationship.

k. Intelligent oral reading.

This accomplishment must be stressed strongly, since upon this facility depends the success of home devotions and the many ministrations which are called for at sick-beds and in similar situations.

IV. Promoting Rational Mechanics in Catechism and Bible Study.

This section provides that the proper instruction be given in handling the text-books to the best advantage, with the greatest economy of time and comfort.

a. Knowing and understanding sequence of books of Bible.

This does not mean a mere ability to repeat the names of the books of the Bible in order, but to understand why the order of the historical, the poetical, and the prophetical books was used. It involves an intelligent use of the Bible.

b. Knowing the logical sequence of the Catechism.

This includes an understanding of the order which Luther chose in presenting the knowledge unto salvation in his great doctrinal classic, so that pupils and students may intelligently follow the presentation.

c. Locating the fundamental doctrines in the Catechism.

If the Catechism with its explanation is merely studied by rote, a person is liable to be badly handicaped when asked to give an account of a certain point of doctrine. But a patient course of drill in the use of the Catechism as the layman's doctrinal theology will take care of this difficulty. (Hymns.)

d. Use of Bible maps.

The training here referred to is a very necessary part of religious instruction; for unless the knowledge of Bible geography is a ready tool in

the hands of pupils and students, much of the instruction given will fall short of its mark.

e. Use of Bible dictionaries.

As children in classes in English must be taught the use of the dictionary and drilled in its easy manipulation, this must necessarily be a concomitant factor in teaching religion. The teacher cannot say everything himself, and he cannot satisfy every viewpoint, but he can show his pupils how to obtain and evaluate the best information.

f. Use of Bible concordances.

Here the main feature is the training of the judgment, since the same word in English or German may have a different connotation in different connections. The context must by all means be taken into consideration, otherwise a concordance is not an aid to the understanding.

g. Use of Bible references and parallels.

This feature must likewise be developed, for verbal similarities do not always mean identity of sense. The ability, therefore, must be carefully nurtured and trained lest pupils and students begin to use their Bibles in a thoughtless manner.

h. Correlating Biblical and secular history.

In the upper grades of the primary schools and during the junior age (the postconfirmation period) secular history is a common subject, and many facts are familiar to the children. This feature

ought to be taken into account by the careful instructor to connect up the facts of Bible history with data at hand.

V. Establishing the Connection Between Knowledge and Life.

This section presents the natural goal and objective of the entire course in religious training; for there can be no bringing up in the nurture and admonition of the Lord unless the subject-matter is constantly brought into closest contact with the life of the pupils and students.

a. Realizing the need of doctrinal instruction.

In our days, when "creedal" instruction is looked upon with decided disfavor, it is all the more necessary for every pupil to know that the Bible makes knowledge of the way of salvation fundamental in religious study, both in establishing the basis of each believer's stand and in preparing him to meet the objections of the gainsayers.

b. Recognizing God's ethical standards.

The religious instructor must do his work in agreement with the fundamental fact that the Bible is both the source of doctrine and the norm of life. Men have no absolute criterion; for not even the consensus of opinion in a state or nation can be so regarded. The study of Biblical ethics, therefore, is an essential part of the work of a Christian school.

c. Understanding the value and the force of the Old Testament Messianic sections.

There must be no vagueness, no uncertainty about the interpretation of these wonderful passages. In most cases the New Testament clearly shows the fulfilment; in others a study of the context will make the situation so clear as to exclude all sentimental theorizing. These passages are a most powerful argument for the inspiration of the Bible and will serve to work confidence in the student.

d. Applying stories and texts to present-day conditions.

Since the Bible is the eternal Word of God, which has been written for all conditions of mankind until the end of time, it follows that the principles contained in this Book must be studied from every angle, in order that they be made a working knowledge in every situation that may arise. This is a strong test of a teacher's ability.

e. Realizing the value of prayer and of the devotional life.

If prayer and the acts of worship are merely a part of routine and habit, they cannot properly fulfil their function. Prayer must become the heart-to-heart talk of faith, and the whole devotional life must be the expression of the fellowship obtaining between God and Christ, on the one hand, and the believer, on the other. This must be a part of the regular religious training.

f. Appreciating the mystical union without pietistic mysticism.

Since the Triune God makes His abode in the heart of the believer by faith, this fellowship is a most intimate and powerful association and condition. It is a part of the Christian instructor's work to foster this consciousness and make use of its consequences.

g. Reverent, but eager interest in the Word of God in home, school, and church.

This involves an insistence on, and an appreciation of, home devotions, an active participation in the worship in school, and a quiet eagerness to attend services in church, also Bible classes and all other meetings intended for the further growth in Christian knowledge. This attitude must be engendered, it must be fostered.

h. Practise in making doctrinal applications.

This training is properly given if the teacher at all times shows the relation between Bible truth and life situations, so that this knowledge is consciously and constantly used for doctrine, for reproof, for correction, for instruction in righteousness, and for consolation.

i. Practise in making ethical applications.

This means chiefly the training required in understanding the moral principles involved in life situations, also the relation of all other prin-

ciples to the chief ethical consideration, namely, that love is the fulfilling of the Law.

j. Practise in making occasional prayers and conducting ex-corde devotions.

It may rightly be expected that a Christian, in his own home and in the more intimate circle of friends and relatives, be able to present the common thoughts and needs to the heavenly Father; likewise, that he may take charge of some little form of worship, with an exposition of, or a meditation upon, some text of Scripture. That training should be a part of the regular school-work.

k. Interest in missions.

Mission-work being one of the outstanding activities of the Church, it follows that every pupil and student ought to be trained in understanding the needs, and in doing his share to meet the needs, in the various mission-fields of the Church.

l. Interest in the charities of the Church.

Since true faith is bound to be active in love, but since this activity must be trained and fostered, every religious instructor must include this feature in his program of instruction; otherwise religion will never be a dynamic factor in the life of the young Christian.